THE MIRROVR of Religious men, and of godly Matrones.

EXHIBITED IN THE GOLden Legends of these six famous and faithfull *Persons*.

Abraham, Isack, Iacob & Sara, Rebecca: Rahel.

Very comfortable to be read of all the sonnes and daughters of such faithfull parents according to the promise, for the rectifying of their liues and the *confirming of their faith*.

By I. M. *Master in Arts.*

LONDON,
Printed for E. White, and are to be sold at his shop at the signe of the gun, neere the little north dore of Pauls. 1611.

TO THE RIGHT HONO-
rable *Bruc-sprung* noble Lord
IOHN, Lord Harington, Baron of Ex-
ton: and to the *right noble* and worthy,
the Lady ANNE *his wife, and the moſt*
vertuous Gouerneſſe of the moſte grace-
full yong Princeſſe, Madam *ELIZA-*
BETH Infanta of Albion, all
heauenly and earthly
happineſſe.

IT is the cuſtome (*right honourable*) *of ſuch as ſet or ſend out any worke to publike vieuve, to make choyſe of ſome worthy Perſon for the patronizing thereof. So that I, being about the publiſhing of certaine Eſſayes and Meditations of mine, morall and diuine, and among others, of this preſent Pamphlet, I began to bethinke my ſelfe of ſome conuenient Patron for the countenancing thereof. And in end after that I*

had considered of the nature and kinde of the Subiect sufficiently; and had weighed with my selfe the greatnesse of your humanity, both towards Schollers and my Countrymen; I was emboldened so much the more to publish it vnder the combined splendor of your vnited illustrious names. In it one may see as in a cleere Mirrour or christall glasse, a plaine and lively representation of the fayth, pietie, and deuotion, of the vprightnes, charity, & compassion; of the Temperance, sobriety, and moderation; and of the diligence, industrie & honest conuersation, of the godly Men and Women of olde, & namely of the six famous & faithfull persons, therein more particularly painted out. In whose golden Legends, I hope the sharpest-sighted shall not espie so much as the smallest spice of any fained fiction, falshood or lie: the which thing no doubt, many will deeme and esteeme a great rarity in a golden Legend. In it one also may see a perfit patterne and picture of a perfit Seruant of God Man or Woman; together with an exemplary proofe of Gods bountifull requiting and liberall rewarding of them for their seruice. Therein likewise as it were in a visible

viſible manner expreſſed to the eye, the exceeding great care that Almighty God hath of his children, euen of all ſuch as doe commend their eſtate, and commit their affaires vnto his fatherly prouidence. Finally this little Mirrour *doth afford diuers moral obſeruations and inſtructions, to the number of* 68. *touching the chiefe duties that men and women owe vnto God, and likewiſe one vnto another: namely ſuch as doe mutually concerne* husbands & wiues, parents *and* children, maiſters *and* Seruants. *Conſidering then that the nature of it is ſuch and that it may ſerue ſomewhat for the furtherance of men and women, chiefely thoſe of the yonger ſort, in the exerciſe of ſoundnes of beliefe, and of ſincerity of life, I am ſo much the more bold to implore your worthy Patronage therein, and to pray your honours in the behalfe thereof to anſwere vnto the ſignification of your two chriſten names, which doe import* Grace *and* gracious, *and euen to grace this meane Teſtimonie of a dutifull minde, with your gracious acceptance. The which fauour, if it ſhall pleaſe your honours to afford me; I ſhall be encouraged to be about the ſhewing of ſome more ample ſignification*

fixation of mine obseruancie towards the honour of your names. And thus wishing in the meane time vnto a gracefull IOHN *and* ANNA *such felicitie, hap, and honour, as hath befalne vnto* ABRAHAM *&* SARA, ISACK *and* REBECCA, IACOB *and* RAHEL, *whose godlines and vertuousnes ye doe so happily imitate: I rest*

Your Honours deuoted
to all humble duties,

IAMES MAXWELL.

A SVMMARIE VIEWE of the chiefe contents of this present Legend-booke.

I. OF obedience vnto the Lords voyce. page 1. 2. 3. 4. 5.

II. Of faith in God, & of the wonderfull effects thereof. 6. 7. 8. 9. 10. 11 35. 36. 37. 38. 39. 40. 41. 42. 43. 45. 46. 47. 48. 49. 50. 51. 52. 61. 62. 63. 64. 65.

III. Of the religious care that ſhould be in Parents for their children, and in Maſters & miſtreſſes for their ſeruants. p. 12. 13. 14. 139. 142. 143. 144. 145 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158.

IIII. Of

IIII. Of the qualities of a good Seruant. P. 14. 15. 16. 17.

V. Of the charity, pitty, compassion, equity, and peaceable disposition that ought to be in christians. P. 18. 19. 20. 21. 22. 23. 24. 70. 71. 92.

VI. Of Gods blessing and rewarding of such as serue him, and waite on him, p. 3. 25. 26. 27. 28. 57. 58. 59. 65. 66. 67. 68. 76. 107. 116. 119. 120.

VII. Of Gods raising vp of the despised, and of his casting downe of the despisers, p. 29. 30. 31. 32. 33. 34.

VIII. Of the subiection, modestie, and shamefastnes, that ought to be in Christian women, p. 52. 53. 79. 80. 81.

IX. Of Beauty and Bounty in women. p. 54. 55. 56. 57. 71. 72. 109. 110. 111.

X. Of Gods presence & assistance in the time of the godly mans aduersity and

and affliction. p. 66. 67. 68. 69. 101 102. 123. 124. 126. 127. 130. 131. 132.

XI. Of diligence and industrie that ought to be in Christian men and women p. 73. 74. 104. 105. 106. 111. 112.

XII. Of the humility and humanity that ought to be in Christian men and women. p. 75. 133. 134.

XIII. Of the heart-fasting that ought to be in such parties as are about mariage, before that they be hand-fasted. p. 76. 77. 107.

XIIII. Of parents and friends blessing, and well aduising of the married couple. p. 78. 79.

XV. Of the excellency of a vertuous wife, and of the great account that her husband should make of her. p. 82. 83. 84. 88. 93.

XVI. Of the feruent loue that ought to be betweene married folkes. p. 85. 87. 88.

XVII. Of

XVII. Of the great efficacy of the righteous mans prayer. p. 88. 89. 90. 91.

XVIII. Of Gods loue and fauour, and of the great efficacy thereof. p. 95. 96. 97. 124. 125. 126.

XIX. Of the patience, innocency, and modesty, that ought to be in Christians. p. 98. 99. 100. 102. 103. 112.

XX. Of Gods remembring of his children after a seeming forgetfulnes, p. 113. 114. 115. 116. 117.

XXI. Of the Christians patient waiting on God, and of the good issue thereof. p. 116. 117. 118. 119. 120.

XXII. Of the thankefulnes that ought to be in Christians towards God for benefits receiued. p. 121. 122. 138. 139.

XXIII. Of the care and charge that Gods Angels haue of the afflicted and godly. p. 127. 128. 129. 130.

XXIIII. Of Christians acknowledging of Gods gratiousnes, and of their owne vnworthines. p. 135. 138.

XXV. Of the great vanity of Idols, or shop-Gods of golde & siluer. p. 140. 141. 142.

ERRATA,

Page 8. for vnfalliable, read vnfallible
Page 19. for vnſoundly, read vnſonnely
Page 49. for deſeaſed, read deceaſed.
Page 68 for bended, read bruiſed.
Page 90. for was, read were.
Page 100. for opens, read open.
Page 133. for bleſſeth, read kiſſeth.

The golden legend of ABRAHAM *and* SARA.

Abraham as he was the father of the faithfull, so was he more particularly, of all religious and godly rich men. He feared God deuoutly, obeyed his voyce readily, called vpon his name dilligently, liued among men vprightly, and followed his calling carefully. His obediēce to the Lords voyce was such, that he left his natiue country, forsook his kindred and his fathers house, and trauailed to-

Gen. 17. 4. 5, 6. Rom. 4. 16, 17, 18.

Gen. 12. 1. 2. 3. 4. 5. 6. 7. & 15. 1. 2. 3. 4. 12. 13. 18. & 2. 17. 8.

Act.7 2.3 4,5. towards the land of *Canaan*, which the Lord promiſed to giue him & his ſeed: he left a certaine poſſeſſion for an vncertaine, only relying & repoſing himſelfe vpon the certainty of Gods gratious promiſe. Yea more, when as God had giuen him a ſon, & one onely ſonne of his wife *Sara*, in their olde age, contrary to the cõmon courſe & ordinary ability of nature, he was willing at the Lords voyce to offer him for a burnt offering. So that not without great cauſe is the holy Patriarks obedience ſo highly commended by the Lords owne mouth. *By my ſelfe haue I ſworne* (ſaith the Lord) *becauſe thou haſt done this thing, and haſt not ſpared thine onely ſonne, therfore will I ſurely bleſſe thee, and will greatly multiply thy ſeed, as the ſtars of the heauẽ, & the ſand which is vpon the ſea-ſhore; &*

Gen. 22. 1,2, 3, 4, 5, 6, 7, 8, 9, 10. and 26. 5. Iames 2. 21.

thy

thy ſeed ſhal poſſeſſe the gate of his enemies.

And as *Abraham* at the commaundement of the moſt high, would haue ſacrificed his ſonne, yea his young ſonne, and his onely ſonne, and the ſonne of his delight; and that with his owne hands, & without protracting of time, (for he roſe vp early in the morning to offer vp his ſon) ſo the Lord in conſideration of his obedience, yea his admirable & memorable obedience, rewarded him moſt amply, and bleſſed exceedingly not onely himſelfe, but likewiſe his ſeed for his ſake.

1 Inſtruction.

Hence we may learne this leſſon, that whoſoeuer he be that ſerueth the Lord, hee ſhall finde that hee ſerueth not a thankeles, but a moſt thankefull maiſter, according to that which he ſaid vnto

Gen. 1. *Abraham: Feare not Abraham, I am thy Buckler, and thine exceeding great reward.*

2. Instruction In *Abrahams* obedience in preferring the Lords voyce and will before the loue of his Country & kindred, yea before the loue of his onely ſon *Iſack*, al his children according to the promiſe, but chiefely rich men, are taught to yeeld obedience vnto the Lords voyce: and euen (if the cauſe require it) to abandon and forſake their deareſt and moſt beloued things, for the cauſe of God, & to preferre his will before al earthly and corruptible treaſure.

Mat. 10. 37 & 19 29. *He that loueth father or mother more then me* (ſaith our Sauiour) *is not worthy of me; and he that loueth ſonne or daughter more then me, is not worthy of me. And whoſoeuer ſhall forſake houſes, or brethren, or ſiſters,*

ſiſters, or father, or mother, or wife, or children or lands, for my names ſake, he ſhal receaue an hundreth fold more, and ſhall inherit euerlaſting life.

Well knew holy *Abraham* this, who as he reioyced to ſee Chriſt in the fleſh, ſo he loued him farre aboue all fleſhly and corruptible things: he knew well what it was to be worthy of Chriſt, & would haue rather forſaken all, then to haue proued vnworthy of him that made all. John 8.56

This great obedience in *Abraham* did flowe from his exceeding great faith, as the Apoſtle to the *Hebrewes* lets vs to vnderſtand, *By faith Abraham when he was called, obeyed God, to go out into a place, which he ſhould afterward receaue for inheritance, and he went out not knowing whether he went. By faith he abode in the land of promiſe, as in a ſtrange* Hebr. 11 8, 9, 10 17, 18, 19.

countrie, as one that dwelt in Tents with Iſack and Iacob, heires with him of the ſame promiſe, for he looked for a Cytie hauing a foundation, whoſe builder and maker is God. By faith he offered vp Iſack, when he was tried, and he that had receiued the promiſes, offered his onely begotten ſonne. To whome it was ſaid, in Iſack ſhall thy ſeede be called, for he conſidered that God was able to raiſe him vp euen from the dead, from whence he receiued him alſo after a ſort.

Gen. 15.6 and 17.11 23, 24, 25 26, 27 Rom 4.3 11.16, 17 18, 19, 20 21, 22. Gala. 3.6 Iam. 2.23.

Abraham beleeued God (ſaith the ſcripture) and it was counted to him for righteouſnes, who aboue hope, beleeued vnder hope, that he ſhould be the father of many nations. Neither did he doubt of the promiſe of God thorough vnbelief, but was ſtrēgthened in the faith, & gaue glory to God, being fully aſſured that he which had pro-

promiſed was alſo able to do it.

Though *Abraham* had not by inheritance, ſo much as one foote breadth in the land of *Canaan*; yet he beleeued that the Lord was both able and willing, to performe his promiſe made to him and his ſeede, touching the poſſeſſion thereof. Though he knew that *Sara* his wife, being both barren and olde, could not by the courſe of nature conceiue; yet he was aſſured that God was able to giue him a Sonne, euen of her. Finally, though he was commanded to offer vp his Sonne *Iſack* for a burnt offering vnto the Lord; yet being ſtrengthned in the faith, he conſidered how that God was able to raiſe him vp, euen from the dead; and was fully perſwaded that Gods promiſe made to him touching *Iſack* and his

his ſeede, ſhould not, nor could not fall to the ground, and want the owne performance in the own due time. Heauen and earth ſhall paſſe away, but Gods promiſe is as vnfaileable and vnfalliable as God himſelfe.

Abraham, if he had beene feeble in the faith, would haue ſaid, what a kinde of a Commandement is this, for a father to be the ſlayer of his owne Sonne? Haue I receiued a Sonne, and but one Sonne onely, after ſo long prayer, and expectation: and muſt I, and none other but I be the butcher of his body, the ſpiller of his blood, and the burner of his bones? Good Lord what an hard and heauy commandement is this? Is it poſſible O heauens, that God ſhould be the author thereof? How much more like

is

is this ſon-offering voice vnto the voyce of ſome monſtrous *Milcom* or *Molech*, the blood-ſucking Idol of *Ammon*, rather then vnto the voyce of the moſt gracious God of *Abraham*? chiefly, he hauing promiſed in *Iſacks* ſeede to call and bleſſe all the nations of the earth? and muſt I, and none but I, who was the inſtrument of his life, now be the mortall and vnnaturall inſtrument of his death? O my beloued Sonne *Iſack*, would God thou hadſt neuer beene borne: and thou my ſweete wife *Sara*, would God thou hadſt alwaies beene barren, rather then to haue borne a ſon in thine old age after ſo long barrennes, whome thy husband, and his father, muſt now in ſo vnfatherly a faſhion, bereaue of his naturall being and breath. Leuit. 18 21.

But

But *Abraham* was farre from all ſuch infirmitie, and imperfection of faith; and therefore beleeuing that Gods promiſe ſhould not miſſe of performance, but that he was euen able to raiſe *Iſaac* againe out of his owne aſhes; he delayed not to doe that which the Lord had enioyned him concerning his ſon. But when as he was in heauing vp his hand to giue him the mortall blowe with the knife; behold the Angell of the Lord from heauen forbid him to lay his hand vpon the childe. *For now I knowe (quoth he) that thou feareſt God, ſeeing that for my ſake thou haſt not ſpared thine onely ſonne.* And thus *Abrahams* will to offer his onely ſonne for a burnt offering vnto the Lord was accepted for the deede.

Gen. 22. 1. to 13.

Abrahams obedience then was

correspōdent to his faith, whence it did flowe: his faith was great, and therefore great was his obedience; he saw *Christ* but a farre off, and he was glad: he saw by faith, and that a great faith, and therefore great was his sight, his gladnes and his ioy. And as he had a great faith in his heart, so made he a great demonstration thereof in the actions of his hands. For *Abraham* whersoeuer he soiourned, erected an Alter vnto God, and called vpon his name. As he forsooke the Idols of his fathers, euen their Gods, which were no Gods, so he acknowledged and worshiped entierly, the onely true God. Also he payed Tithes vnto *Melchisedeck* the high Priest of the most high.

Ioh.8.56.

Gen.12.7. 8.& 13.4. 18.

Iosh.24.2. 3.

Gen.14 18 19.20. Heb.7.4.8.

Giuing therby an exāple to al his children, of shewing their faith by

nstruction
lam.2.18.

by their workes: and namely vnto the richer sort, of consecrating a part of their substance to the building & repairing of Churches, for the seruice of God, and of making his ministers partakers of their goods according as the Apostles exhortation doth beare

Galat. 6. 6. saying; *Let him that is taught in the word make him that hath taught him partaker of all his goods.*

And not onely was *Abraham* religious and godly in himselfe,

Gen. 17. 23. 24. 25. 26. 27. but he was also carefull for all such as were vnder his charge, to wit for his children and seruants,

Deut. 10. 16 & 30. 6 that they should liue before God,

Ieremi 4. 4. & 6. 10 as men no lesse circumcised in

Act. 7 51 their hearts, then in their flesh.

Gen 18. 19 *I know (said the Lord) that Abraham will command his Sonnes, and his houshold after him, that they keepe the way of the Lord to doe righteous-*

nes

nes and iudgement. Whereby the children of *Abraham* after the promiſe, and chiefly all fathers and maiſters of families, are taught to giue diligence that their children and ſeruants be inſtructed in the knowledge of the true God, and of godlines, that they may liue godlily, ſoberly, and iuſtly in this preſent world. And the effect of this his chriſtian care for his familie, may appeare, both in his Sonne *Iſack*, and in his ſeruant *Eliezer* of *Damaſcus* the ſteward of his houſe: as for his ſonne, as he was conſecrated to the Lord in his very child-hoode, ſo was the whole time of his life ſpent in a ſpirituall and reaſonable ſacrificing of himſelfe to the Lords ſeruice. Neuer was there a ſonne begotten of man more father like then was godly *Iſack*, who followed

4. Inſtruction

Tit. 2. 12.

Gen. 22. 2. 10. 11. 12. & 26. 25. & 25. 5.

lowed the foote-steps of his fathers faith, pietie, charitie, equitie, and vertuous liuing; and succeeded both to his goodnes, and his goods: to his godlines no lesse then to his gold.

And as for *Abrahams* chiefe seruant *Eliezer*, his pietie, and fidelity, are both of them mentioned in the scripture to his praise. His piety towards God doth appeare in this, that being sent by *Abraham* to take a wife for his sonne *Isack* in his owne kinred, he no sooner receiued his masters commaund, but as soone he commended his way and affaires to Gods prouidence, and blessing by prayer: The which thing he did likewise, when he was arriued to the Citie of *Nahor*, *O Lord of my maister Abraham, (quoth he) I beseech thee send me good speede this day, and shew*

Gen. 15. 2. 3. & 24. 1. 2. 10. 11. 12. 42.

mercie

mercie vnto my maiſter Abraham. Such as the maiſter was, ſuch was the man: a religious maiſter and a religious man, whoſe pietie towards God may ſerue for a leſſon to all maiſters and men, to begin alwaies their important affaires at God, by in calling of his name: for except God bleſſe, man certainly ſhall miſſe, and miſcarrie in his deſignes. Likewiſe *Eliezer* when as he had receiued the ſigne which he had asked of the Lord, to know thereby the proſperous ſucceſſe of his iourney, being ariued to the Citie of *Nahor*, where *Bethuel* dwelt: he bowed himſelfe and worſhiped the Lord, and ſaid, *Bleſſed be the Lord God of my maiſter Abraham, which hath not withdrawen his mercy and his truth from my maiſter: for when I was in the way, the Lord brought me to my maiſters brethrens*

5 Inſtruction

Gen. 24. 48. 50 51. 52.

threns houſe. The like was his religious and Godly demeanour, when as his errand had taken the deſired effect, and that he had betrothed *Rekekath*, the daughter of *Bethuel* to his maiſters ſonne *Iſack*, to be his wife.

Thus godly *Eliezer*, as he began his buſines, in praying vnto God for good ſucceſſe, ſo he ended it, in praiſing God for the good ſucceſſe already gottē. The which pietie of *Eliezer* is to be practiſed of all good ſeruants, yea, and of all maiſters too. To the end that God, who is the Alpha and the
Reuel. 1. 8. Omega, that is to ſay, the beginning, & the ending of all things, may be likewiſe the Alpha and the Omega, of all our actions.
1. Cor. 10. 31. *Whether ye eate or drinke* (ſaith the
Col. 3. 17. Apoſtle) *or what ſoeuer ye dee, do all to the glory of God, and in the name*

of

of the Lord Ieſus, giuing thankes to God euen the father by him.

And as this good *Eliezer* was pious towards God, ſo was he no leſſe officious, and faithfull towards his maiſter the father of the faithfull. For both he would not ſo much as eate a crumme of bread in *Bethuels* houſe till he had ſaid his meſſage, and done according to his oath; and when as he had done the errand which he came for, and had obtained *Rekekah* for *Iſack*, he would not ſoiourne any longer in *Bethuels* houſe, but departed the next morning, bringing home with him the vertuous *Rekekah* to godly *Iſack*: who as he went out to pray in the fielde toward the euening, met her comming home. And heere againe in this good ſeruant *Eliezer* are all ſeruants taught to doe

Gen. 24. 33. 37. 54. 56. 59. 61. 63. 64.

6. Inſtruction

doe all diligence, and to vſe all fidelity and conſionable carefulnes in doing of their maiſters affaires.

But to returne from the man to the maiſter; as *Abrahams* faith, was not a dead or idle faith, in the behalfe of God (for we ſee it
Iam. 2. 21. wrought by obedience, and pious
22. liuing in Gods behalfe) ſo likewiſe
Galat. 5. 6. was it not dead or idle in the regard of man, but wrought by
Gen. 18. 1. charitie, equitie, and loue. This
2. 3. appeareth by his hoſpitality, for
& 4. 19. 3. he was wont to ſit at the doore of his Tent to inuite ſtrangers, and to bid the poore into his houſe. So that on a time he receiued Angels for his gueſts, at vnwares. And the like did his brothers ſon *Lot*. Whereupon the Apoſtle to
Heb. 13. 2. the *Ebrewes*, giueth out this exhortation. *Be not forgetfull to lodge ſtrangers, for thereby ſome haue receiued*

teined Angels into their houſes vn-
awares. If then the father of the faithfull, had this godly cuſtome to ſit at his doore, to bid the ſtranger and the poore into his houſe, how vnſeemely and vnſoundly a thing is it for the ſons and daughters of ſuch a father to be ſo farre from bidding or bringing them into our houſes, as not to receiue or entertaine them when they come, but euen to chaſe them away from our doors? The world is now adaies grown ſo Keycolde in charitie, that if the verie Angels themſelues ſhould come downe from heauē into our houſes, as of olde, it ſeemeth, we would be more ready to bid them to be gone, then to harbour them with *Abraham* and *Lot.* But heare what our Sauiour ſaith, *If ye were Abrahams children ye would*

7 Inſtruction.

Ioh. 8.39.

would doe the workes of *Abraham*.

Abraham was likewise full of tender hartednes, pittie, and compassion, toward the miserable and afflicted: whence it came to passe that he not onely deliuered *Lot* from captiuitie, being taken and spoiled by *Chedar Laomer* in the ouerthrow of *Sodome* and restored him againe to his owne; but he also prayed very earnestly vnto God for the sinfull people of *Sodome*. Whereby the children of *Abraham*, are taught to comfort the comfortles, to pittie the oppressed, to deliuer the distressed, to aide the weake, to ransome and redeeme the captiue, and to pray for the conuersion & saluation of all men, be they neuer so wicked. Yea *Abraham* prayed also euen for such men as had don him wrong, as for king *Abimelech* and his

Gen. 14. 12 16 & 18. 23.

8. Instruction.

Gen. 20. 3. 7. 17. 18.

housh-

houſhold, when as the Lord had plagued them for taking away *Abrahams* wife from him. Giuing vs therein an example of praying, euen for our ill-willers and enemies, according to the commandement of our Sauiour; *Loue your enemies, bleſſe them that curſe you, doe good to them that hate you, and pray for them which hurt you and perſecute you, that ye may be the children of your father who is in heauen; for he maketh his ſun to ariſe on the euill, and the good, and ſendeth raine on the iuſt, and the vniuſt.* If we be the children of *Abraham*, we will do the workes of *Abraham*, and if we be the children of God, we will doe the will of our Father which is in heauen.

9. Inſtruction.

Mat. 5. 44 45.

Abrahams peaceable and milde diſpoſition appeareth in that, when as the land was not able to beare

Gen. 13. 5. to 12.

beare him and his brothers ſonne *Lot* to liue together, by reaſon of the great increaſe of their ſtore; he to auoide contention and ſtrife, parted company very louingly with *Lot*. *Let there be no ſtrife, I pray thee (ſaid Abraham to Lot) betweene thee and me, neither betweene mine Heard-men, and thine, for we be brethren.* Yea, *Abraham* to purchaſe peace reſigned his owne right, and bid *Lot* chooſe what part of the land he did moſt like.

10. Inſtruction

Teaching thereby all his children to auoyd all occaſions of wrangling and contending with their kinſ-men, neighbours & friends, and rather be content to looſe a part of their owne, then enter into quarrell with them for that which iuſtly is theirs. To which purpoſe, the Apoſtle exhorteth all Chriſtians to labour by all meanes

Ro. 12.18.

meanes to haue peace with all men. The good christian then after the example of his father *Abraham* will shew him-selfe alwaies peaceable: that is a louer, a maker, and a taker of peace. He will cut off all occasions of contention as much as he can, and he will say vnto such a one as would be at debate with him, let there be no strife nor debate I pray thee betweene thee, and me, neither betweene any of ours: for we be brethren, we be Christians, euen children of one father, seruants of one Lord, fellowes of one Baptisme, followers of one faith, and members of one militant Church. And in so doing, we shall be called, not onely the children of *Abraham*, but euen the sonnes and daughters of the most high, euen of the God of *Abraham*. Mat. 5. 9.

As

As *Abraham* was peaceable, ſo was he likewiſe equitable and iuſt; he would not receiue at the hands of *Ephron* the Hittite a field which he had offered him freely to burie his wife *Sara* in; but would needes giue him the price thereof, euen foure hundred ſheckles of Siluer. What ſhall we then ſay of violent oppreſſours, and poſſeſſors of other folkes rights, of robbers, and wrongfull withholders of that which appertaineth to other men? how can ſuch vnreaſonable, and vnequitable vſurpers and encroachers, claime to be called or accounted the children of righteous *Abraham*? If they were *Abrahams* children, they would not take another mans goods for nought, although being offered them by the owner: much leſſe would they violently bereaue

Gen. 23.

11 Inſtruction

bereaue a man of that which is his owne, or yet with hold it from him, they hauing it in their hands. And if ſuch men cannot claime to be *Abrahams* children, how can they make claime to any part or portion in *Abrahams* boſome? ſeeing the man that would repoſe in *Abrahams* boſome after this life, muſt heere in this life harbour in his heart, and beare in his boſome *Abrahams* liuing faith, which was made perfite through workes, & wrought by obedience, equitie, righteouſnes, charitie, and loue. Luk. 16. 22 25. Iam. 2. 21. 22.

But did this godly and religious diſpoſition of *Abraham*, want a reward? No truly; *I will make of thee a great nation (ſaid the Lord) and I will bleſſe thee, and make thy name great, and thou ſhalt be a bleſſing. I will alſo bleſſe them that bleſſe thee,* Gen. 12. 2, 3. 7. & 15 1. 2. 3 4 & 17. 1. 4. & 18. 1.

thee, and curse them that curse thee, and in thee shall all the families of the earth be blessed: feare not Abraham, I am thy buckler, and thine exceeding great reward. The Lord honoured him often with his presence, in appearing & speaking vnto him: he made him of *Abram, Abraham,* of a father, the father, euen the father of many nations, & dignified him with the title and stile to be called the father of the faithfull & the freind of God. *Abraham was a great father of many people (saith Ecclesiasticus in) glory was there none like vnto him. He kept the law of the most high, and was in couenant with him, & he set the couenant in his flesh, and in tentation he was found faithfull. Therefore he assured him by an oath, that he would blesse the nations in his seed; and that he would multiplie him as the dust of the earth, and exalt his seede*

Rom. 4. 17
Iam. 2. 23

Eccluf 44
19. 20. 21

ſeede as the ſtars, and cauſe them to inherite, from ſea to ſea, & from the riuer vnto the end of the world. Them that honour mee, I will honour ſaith the Lord. *Abraham* honoured and magnified the God of Iſrael, and therefore God honoured him, and made him the father of the moſt honorable on earth. *Abraham* bleſſed the Lord deuoutly at all times, acknowledging all bleſſednes, to flowe from him, and God crowned him with aboundance, both of ſpirituall and temporall bleſſings.

1. Sam. 2. 30.

12. Inſtruction

Among other, he bleſſed him with a vertuous and godly wife, whoſe faith towards God, and obedience towards her husband, are both of them highly extolled in holy ſcripture. *Through faith* (ſaith the Apoſtle) *Sara alſo receiued ſtrength to conceiue ſeede, and*

Heb. 11. 11.

was

was deliuered of a child when as she was past age, because she iudged him faithfull which had promised. The tenure of which promise is set down in these words, *Sara thy wife shall beare thee a sonne, and thou shalt call his name Isack, and I will establish my couenant with him for an euerlasting couenant, and with his seede after him.* And as the Lord promised her a sonne, so he performed his promise, and after long barrennes, made her to beare euen in her olde age. To teach the sonnes and daughters of faithfull *Abraham* and *Sara*, not to tie God vnto the strict order of nature, nor to measure his power according to the ordinarie ability of naturall causes, For God as he is the Lord of Nature, & she his hand-maide, so can he worke both without her, and with her, aswell without meanes,

Gen 17.19 & 18.10.11 12 13.14 and 21.1. 2.3.

13. Instruction

meanes, and contrary to meanes, as with, or according to meanes.

Sara was despised in the eyes of her hand-maide *Hagar* for her barrennes: But the Lord at last comforted, and cheered vp sorrowfull *Sarai*, and turned her sadnes into gladnes, and her mourning into mirth: he euen changed her name, and the inability of her nature both at once. *Sarai thy wife*, (said the Lord to *Abraham*) *thou shalt not call Sarai* (which is asmuch as my mistresse or dame) *but Sarah shall be her name*, (which signifieth a Princesse or mistris of many) *and I will blesse her, and will also giue thee a sonne of her, yea I will blesse her and she shall be a mother of Nations, Kings also of people shall come of her.*

Gen. 16. 1. 2. 3. 4

Gen. 17. 15. 16. 19. 21.

Sara, I say, was barren and despised for her barrennes, euen at the hands of *Hagar* her owne hand-

hand-maide. But the Lord remembred her in end, and remedied both theſe euills: he made her the mother of *Iſack*, euen the happie mother, of a moſt happie ſonne, (for with him the Lord did eſtabliſh his couenant) and ſo tooke away her barrennes, and reproch; yea more, he made her the honorable Grand-mother of Kings and of Queenes; and ſo not onely tooke away her deſpiſement, but alſo heaped much honour vpon her head: and the inſolent hand-maide *Hagar*, who before had deſpiſed her dame was turned out a doores with her mocking ſonne *Iſmael*.

Gen. 16. 4. 5. & 21. 9. 10. 11. 12 13. 14.

Hence we learne two notable leſſons; one is, that ſuch as God hath imparted any excellent quallitie vnto, or beſtowed vpon any abilitie of nature or of grace,

14. Inſtruction

that

that they beware of despising such as God hath not dealt so liberally with. For God who *resisteth the proude, and giueth grace vnto the humble*, will despise the despisers, and exalt the despised: he will scorne the scornfull, and curse such as sit in the seate of the scornfull. *With the froward, the Lord will shew himselfe froward, saith holy Dauid: and with the scornefull he scorneth, or will shew himselfe scornefull*, saith wise *Salomon* his sonne. *He that dwelleth in the heauen shall laugh, the Lord shall haue them in derision.* As despising *Hagar* together with her mocking sonne *Ismael* were cast out of *Abrahams* house, So shall all proud, despising *Hagars*, & all insolent mocking *Ismaels* be debarred from *Abrahams* bosome. Wherefore seeing that (as the Apostle speaketh) we are not Children

Pro. 3.34. 1. Pet. 5. 5. Iam. 4.6.

Psal. 18.26 Prou. 3.34

Psal. 2. 4.

dren of the seruaut, but of the free woman: children of the promise
Gal. 4. 28. 29. 30. 31. after the manner of *Isack*, and not children of the bond woman after the manner of *Ismael*: let vs shew our selues not offerers of despisement and mockage with *Hagar* and *Ismael*, but rather sufferers with *Sara* and *Isack*, that we may be partakers of the inheritance with him.

15. Instruction The other lesson we learne hence is this; that the sonnes and daughters of faithfull *Abraham and Sara*, are taught to commit their cause, & to commend their afflicted, and vilipended estate vnto God, who is alwaies wont to be neareſt, then, when as his seruants by reason of the greatnes of their anguish and griefe thinke him farthest off.

Dauid was so farre despised by his enemies

enemies that he calleth him ſelfe a worme, and not a man, a ſhame of men, and the contempt of the people, and one that was had in deriſion of all: and his recourſe was vnto God, who drew him out of the wombe, and gaue him hope euen at his mothers breaſts. Euen he deliuered his ſoule from the dogges, and bulles of *Baſhan* which had incloſed him about; wherupon the holy man reſolued to praiſe the Lord in the mids of the congregation, & to exhort & encourage others to doe the like. *for he doth not deſpiſe nor abhor the affliction of the poore: neither hideth he his face from him, but when he calleth vnto him he heareth.* In one word, *ſuch as hope in him ſhal not be aſhamed.* Wherefore it is good for all afflicted perſons to draw neere vnto God. *It is God* (as the holy woman

Pſal. 22.6. 7. 8. 9. 10. 11. 12. 22 23. 24.

Pſal. 25.3.

man *Anna* ſingeth in her ſong) *that maketh both the barren to beare, and the mother of many children to be weake: he maketh poore and maketh rich, bringeth lowe and exhalteth, he raiſeth vp the poore out of the duſt, & liſteth vp the begger from the dunghill, to ſet them among Princes, and to make them inherite the ſeate of glory.* Thus ſang *Anna* when as ſhe had receiued a ſonne from the Lord; being before for her barrennes, deſpiſed in the eyes of fruitfull *Peninnah* the other of *Elcanas* wiues.

1.Sam.2 5 6.7.8.

1.Sam.6.

Thus, as the holy woman *Anna* after long barrennes, and much deſpiſement & reproch, brought forth her *Samuel* to be a Prieſt before the Lord, & a Iudge of his people; and *Manoahs* barren wife her *Sampſon* to be the Lords champion againſt the *Philiſtims*; & holy *Elizabeth* her *Iohn* to be the conuerter

1.Sam 1. 20. & 3.4. & 7.15.16 17 Iudg.13.3. 4.5.7.24.

uerter of the children of *Israel*, the Prophet of the most high, and the fore-runner of the *Messias Iesus* the sonne of *Marie* the blessed Virgine; So godly and vertuous *Sara* after long barrennes, and much reproch bare in her olde age, with *Elizabeth* her *Isack* to be the heire of *Abraham*, the seedsman of all the blessed nations of the earth, and the figure and forefather of the *Messiah* according to the flesh. Luk. 1.5.6. 7.13.14. 15.16.17. 57.60.63. 76.

Thus wee see; how that faith which transcendeth nature, and is not of nature, but of grace, not of man, but Gods gift, made *Sara* to beare when as by nature she was barren. As without faith it is impossible to please God; so without faith it was impossible for *Sara* to conceiue and beare a Son in her olde age. And God that 1. Instruction Ephes. 2.8. Heb. 11.6.

doth vnto euery man according
Mat 9.29. to his faith, wrought with vertuous *Sara* according to her faith. As *Abraham aboue hope beleeued vnder hope that he ſhould be the father of*
Rom.4.18. 19.21. *many nations, being ſtrengthened in the faith, and not conſidering the deadnes of his owne body:* So his wife, *Sara being ſtrengthened in the ſame faith, and not conſidering the deadnes of her wombe, aboue hope beleeued vnder hope that ſhe ſhould be the mother of many Nations.* Both of them beleeued him, that had promiſed to be both faithfull in his promiſe,
9. and powerfull to performe it.

Hence we may learne of how great vertue, efficacie and force faith is. By faith a man is counted righteous before God, for *Abraham* beleeued in the Lord (ſaith
17. Inſtruction Gen.15.6. Rom.4.3 9. the ſcripture) and it was counted vnto him for righteouſnes. By faith

faith a man hath peace towards God, and pleaſeth him, and ſo commeth neere vnto him, and *without faith it is impoſſible to pleaſe God*, ſaith the Apoſtle. By faith we are raiſed vp from ſin, and receiue forgiuenes thereof, & inheritance among the Saints: by faith our hearts are purified, and clenſed, *and Bleſſed be the pure in heart*, (ſaith our Sauiour) *for they ſhall ſee God*. By faith we are ſtrenthened in Gods grace, we reſiſt the deuil, the world and the fleſh, yea, we ouercome them; we haue free acceſſe vnto God, we receiue his bleſſing, we are made his ſonnes, and in end we acquire the ſaluation of our ſoules. *Eliſha* was ſo ſtrong in faith, that he feared not the troupes of the King of *Siria*, that he ſent out to apprehend him. *Feare not* (quoth the Prophet ot

Rom. 5. 1. 10. Heb. 11. 6. Act. 16. 18. Act. 15. 9. Mat. 5. 8. 1. Pet. 1. 2. 5. 9. & 5. 9. Epheſ. 3. 12 Galat 3. 14 16. Epheſ. 2. 8, 9. 2. Tim 3. 15. 2. King. 6. 14. 15, 16. 17

to his ſeruant being affrayed of the mighty hoſt of their enemies) *for they that be with vs, are more then they that be with them.* The Citie of *Dothan* was compaſſed with Horſes and charets, ſent by the King of *Syria* to offend *Eliſha*, and to apprehend him. But loe, the mountaine was full of horſes and Charets of fire round about *Eliſha* ſent by the King of Kings to defend his ſeruant, and to confound his foes. *The Angel of the Lord* (ſaith the Prophet) *pitcheth round about them that feare him, & deliuereth them.* *Ionathan* accompanied with his armour-bearer, diſcōfited the *Philiſtims* through the great faith he had in God, *For it is not hard for the Lord to ſaue with many or with few*, quoth *Ionathan* to his man. *Dauid* being armed with an inuincible faith in God, went out againſt

Pſal. 34. 7.

1 Sam. 6. to 24.

1. Sam. 17. 26. 32. to 37. & 55.

againſt the mighty *Goliah*, and ſmote him firſt in the fore-head with a ſtone, ſo that he fell groueling to the ground; & afterwards ſmote off his head with his owne ſword. *The Lord that deliuered me* (quoth *Dauid* to King *Saul*) *out of the paw of the Lion, and out of the paw of the beare, he will deliuer mee out of the hands of this Philiſtim.* No, the Lord not onely deliuered *Dauid* out of his hands, but alſo deliuered the vncircumciſed *Philiſtim* into the hands of his champion *Dauid*.

The three children by their faith in God were preſerued in the middes of the firie fornace. *Behold* (ſaid they to the King) *our God whome we ſerue is able to deliuer vs from the hot fierie fornace, and he will deliuer vs out of thine hand, O King!* And according to their faith, Dan. 3. 16. 17. 27. 28.

faith, so it fell out; for the fire had no power ouer their bodies, no not so much as an haire of their head was burnt, neither were their coates changed, no not so much as any smoakie smell of fire came vpon them. They were casten bound into the mids of the hote fierie fornace; but loe, the king seeth them loose walking in the mids of the fire, as if it had beene amids a glorious and a fresh florishing garden, together with one in their companie like the Sonne of God. Their faith in God made the fierie fornace vnto them as a fresh medow, when as the flame thereof consumed the Idolatrous and faithles officers that threw them in: a wonderfull worke, that the fire should forbeare to burne the smallest haire of the head of such as were cast into the mids of

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it, and in the meane while deſtroy and ſlay ſuch as were without it. The ſeruants of God were ſafe in the fire becauſe of their faith in God: but the kings ſeruants though being without the fire, were not yet ſafe, becauſe they were without faith in God. wherupon *Nebuchadnezzer* the king was conſtrained to praiſe God, ſaying, *Bleſſed be the God of Shadrach Meſhach, and abednago, who hath ſent his Angell, and deliuered his ſeruants that put their truſt in him.* And not onely did he bleſſe God for them, but alſo decreed, that whoſoeuer ſhould ſpeake any blaſphemie againſt him, that he ſhould be drawne in peeces, and his houſe made a Iakes. And withall as he honored and magnified the God of *Shadrach, Meſhach, and Abednago*, acknowledging that there is no God

god that can deliuer after this sort, and commanding all his subiects to doe the same; so did he promote these men that thus did honour God, to greate honour in the prouince of *Babell*. Wherein we finde that saying of the Lord verified,

1. Sam. 2 30. *Them that honour me, I will honour.*

The like was the efficacie of *Daniels* faith, the strength whereof did

Dan. 6. 11. 12. 16. 22. 23. 24. 26. 27. surmount the strength of the strongest beastes, euen of *Darius* his Lyons. He was cast into the Lyons denne, for making his supplication vnto God, yet no manner of hurt was found on him, because he beleeued in God: *Daniels* faith made him safe in the mids of the den amongst a company of hugry deuouring beasts; wheras they brake all the bones of their accusers which wanted faith in God, or euer they came at

the

the ground of the den. Whervpon king *Darius* made a decree, that within all his dominions, men ſhould tremble and feare before the God of *Daniel*: *for he is the liuing God, and remaineth for euer* (ſaid the king) *and his kingdome ſhall not periſh, and his dominion ſhall be euerlaſting. He reſcueth and deliuereth, and he worketh ſignes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the Lyons.*

The Apoſtle to the Hebrewes painteth out at large the efficacie of the faith of the men of God of olde. Faith opened the heauens to *Enoch*, and freed him from ſeeing of death. Faith preſerued *Noe* and his houſhold from the flood. Faith made the people of God vnder the conduction of *Moſes* the man of God, to paſſe through the red Heb. 11.

red sea as by drie land; which when the Egiptians had assayed to doe, they were drowned: for they both wanted faith in God themselues, and they persecuted such as had faith, and beleeued in God. Likewise by faith the walles of *Iericho* fell downe after they were compassed about seuen dayes. Thus we see, faith is stronger then walled townes, for it maketh them to fall; stronger then Lyons and Beares, for it tieth their pawes, and shutteth vp their iawes; stronger then the raging Sea, and the most ouer-flowing floods, for it turneth them into drie land: and stronger then the consuming fire, for it maketh it colde as water, and as refreshing as a faire flowery field. *The men of God* (saith the holy Apostle) *through faith subdued kingdomes, wrought*

wrought righteouſneſſe, obtained the promiſes, ſtopped the mouthes of Lyons, quenched the violence of fire, eſcaped the edge of the ſword, of weake were made ſtrong, waxed valiant in battell, turned to flight the armies of the aliants: finally, by faith the women receiued their dead children raiſed to life. So that faith is not onely ſtronger then walled townes, then armed men, then roaring Lyons, then the raging ſea, then the flaming fire, but alſo ſtronger then death it ſelfe: Yea, it is ſtronger then the diuell, for it quencheth all his fierie dartes, and maketh him to flie from vs, with the winges of the winde, though his ſtrength far exceede the ſtrength of millions of roaring and deuouring Lyons. And as the Epiſtle to the Hebrewes ſetteth before our face the force of

1. Pet. 5. 8. 9.
Epheſ. 6. 16
1. Ioh. 5. 4.

of faith in the holy men of olde; So doth the holy Gospell afford vs diuers notable testimonies of the wonderfull effects thereof in diuers persons. The leaper that came to Christ, through faith in him, beleeuing that he was able to make him cleane, was cleansed of his leprosie with one touch of our Sauiours powerfull finger. And by the same faith and finger, was *Peters* mother in lawe cured and freed of her feuer. And the *Centurions* seruant was healed of his palsie. *Speake the word onely* (said the *Centurion* to our Sauiour) *and my seruant shall be healed.* Our Sauiour marueiled at his faith, and said vnto his followers, *Verily I haue not found so great faith euen in Israell*: and vnto the *Centurion* himselfe he said; *Goe thy way, and as thou hast beleeued, so be it vnto thee.*

Mat 8.2.3. 5.6.8. 10. 13.14.15.

thee. And his ſeruant was healed the ſame houre. By faith was the woman that had beene twelue yeares ſick of a bloody iſſue, cured of her deſeaſe. *for ſhe ſaid in her ſelfe, if I may touch but his garment onely, I ſhall be whole. Then Ieſus turned him about, and ſeeing her, did ſay, daughter, be of good comfort, thy faith hath made thee whole, and the woman was made whole at that houre.* Her faith was great, and therefore deliuered her from a great deſeaſe, and wrought vpon her a great cure: her faith was preſent, and therefore was ſhe preſently cured without any protracting of time.

Mat 9. 18. 20. 21. 22. 25. 28. 29. 30. & 20. 30. 31. 32. 33. 34.

It was a matter of good comfort to her that ſhe was cured of a long and lingring diſeaſe. It was a matter of greater comfort to her that ſhe was cured by the great

great Phiſition our Sauiour Chriſt. And it was a matter of greateſt comfort of all, that ſhe being a poore patient, ſick in body, and ſinfull in ſoule, became by the meanes of her faith, to be ſo much dignified as to be made and called the daughter of the Sonne of God. *Daughter* (ſaid our Sauiour vnto her) *be of good comfort, thy faith hath made thee whole.* The like honour and helpe, he vouchſafed vpon the ſick of the palſie ſeing his faith, *Son be of good comfort, thy ſinnes are forgiuen thee,* ſaid our Sauiour vnto the ſinfull, ſick-man: whereupon he aroſe freed from the ſicknes of his body, and the ſinne of his ſoule both at once. *Iairus* the ruler of the Synagogue beleeued that our Sauiour was able to cure his daughter being deſeaſed, yea to quicken her

her being deſeaſed : *My daughter is now dead* (ſaid he to our Sauiour) *but come and laye thine hand on her, and ſhee ſhall liue* : And ſo did the iſſue anſwere vnto his faith, for preſently ſhe reuiued and aroſe. Two blinde men beleeued that our Sauiour was able to reſtore them to their ſight, and their eies were opened as ſoone as he had touched them, and ſaid, *be it vnto you accor ding to your faith.* And vnto the Cananitiſh woman whoſe daughter was vexed with a deuill, who did ſue at his hands, for helpe with great importunitie and feruencie, his anſwere was; *O woman, great is thy faith, be it to thee, as thou deſireſt: and her daughter was made whole at that houre.* Likewiſe the lunaticke child was healed at the humble petition of his beleeuing father, witout any longer delay:

Mat. 15. 22 22.

Mar 17 14 15. 18. Mar. 9 1 to 30

Ioh 4.47. 50.53. & the Ruler of capernaum his ſon being ſick vnto the death, was healed, becauſe of the faith of his father, who beleeued the word that Ieſus had ſpoken vnto him.

Mat.14.28 29 The holy Apoſtle *Peter* through faith walked on the water, as on the drie land.

Act. 14 8 9.10. And the holy Apoſtle *Paul*, beholding a certaine impotent man which had beene a creeple from his mothers wombe and had neuer walked, and perceiuing that he had faith to be healed, ſaid with a loud voice, ſtand vpright on thy feete; and he leaped vp and walked. Thus we ſee, how that faith is able to make the lame to goe, the blind to ſee, the dumbe to ſpeake, the deafe to heare, the leaper to be cleane, the lunaticke and mad to be in their right minde, and the dead to ariſe. No maruell then

then though the ſame faith was able to make *Sara* to beare in her barren olde age: For as our Sauiour ſaid vnto the man whoſe ſon was poſſeſſed, *all things are poſſible to him that beleeueth*: and vnto his diſciples; *what ſoeuer ye ſhall aske in prayer, if yee beleeue, ye ſhall receiue it.* Mat. 9.23. Mat 21.22

It is not then without great cauſe that *Moſes* exhorted the people going out to battell, to haue faith in the victorie promiſed; that *Samuel* encouraged the people to truſt in God, and that *Iehoſophat* enioyned the people to confide in God, and to beleeue his Prophets: Good cauſe had the holy Apoſtles to deſire of Chriſt to encreaſe their faith, and to exhort men to ſtand ſtedfaſt in the faith, and to prooue themſelues whether they be in the Deut. 30.3. 1. Sam. 12. 20.21.52. 2. Chron. 20.20. Luk 17.5. 1. Cor. 16. 13. 2 Cor. 13. 5.

Rom. 1. 17. 1. Tim. 6. 12. 1. Pet. 1. 9.

faith or no, and to grow from faith to faith: Finally, to fight the good fight of faith, and so to lay holde on eternall life, and in end to receiue the end of our faith, euen the saluation of our soules.

And as *Sara* is greatly commended for her faith towards God, so likewise is she for her obedience towards her husband, her mildnesse of spirit, and modestie in attire: And therefore the b'essed Apostle S. *Peter* exhorteth all

12. Instruction

women and wiues to imitate the example of her excellent vertues. *Let the wiues be subiect to their husbands, that euen they which obey not the word, may without the word be wonne by the conuersation of the wiues, while they beholde your pure conuersation which is with feare: whose apparelling let it not be outward as with broyded haire and gold put about*

1. Pet. 3. 1. 2. 3. 4. 5. 6.

or

ir in putting on of apparell, But let the hid man of the heart be vncorrupt, with a meeke and quiet ſpirit, which is before God a thing much ſet by. For euen after this manner in time paſt did the holy women which truſted in God ner themſelues, and were ſubiect to their huſbands. As Sara obeyed Abraham and called him Syr, or Lord, whoſe daughters ye are, whiles ye doe well. A ſhamefaſt woman (ſaith Siracides) will reuerence her husband. A woman that honoureth her husband ſhall be iudged wiſe of all: But ſhe that deſpiſeth him, ſhall be blazed for her pride. This ſame ſubiection, ſhamefaſtnes, and modeſtie of *Sara* in her cariage and cloathing, the Apoſtle S. *Paul* recommendeth very earneſtly vnto women in his Epiſtle to *Timothie*, As our Sauiour ſaid to the Iewes, that if they were *Abrahams* children, they

Eccleſi. 26. 35. 27

1. Tim. 2. 9. 10. 11.

Ioh. 8. 39. they would doe the workes of *Abraham*: So may it be ſaid of women and wiues, as many as be the daughters of *Sara*, they will imitate the modeſty, meeknes, ſhamfaſtnes, and obedience of *Sara*.

Gen 12.11 14.& 24. 16.& 26. 7.&29.17 1.Sam 25. 3.42.

It is recorded in ſcripture, that *Sara* was a faire woman to looke vpon, and very beautifull, the like is ſaid of *Rebecca Iſacks* wife, and of *Rahel Iacobs* wife, and of the verteous and wiſe *Abigaill Dauids* wife, after the death of churliſh *Nabal*. The beautie of a woman (ſaith *Ieſus* the Sonne of *Sirach*) *cheereth the face, and a man loueth nothing better. If there be in her tongue gentleneſſe, meekenes, and wholſome talke, then is not her huſband like other men: he that hath gotten a vertuous woman, hath begunne to get a poſſeſſion, ſhe is an helpe like vnto himſelfe, and a piller to reſt vpon.*

Eccleſ. 36. 22.23.24

As

As the Sunne when it ariſeth in the high places of the Lord, ſo is the beautie of a good wife the ornament of her houſe: as the cleare light is vpon the holy candleſtick, ſo is the beautie of the face in a ripe age: and as the golden pillers are vpon the ſockets of ſiluer, ſo are faire feete with a conſtant minde. Eccleſ. 26. 16. 17. 18

The externall beautie of *Saras* bodie was accompanied with the internall beautie of her minde; and in a faire body in her perſon was lodged a more faire ſoule.

19. Inſtruction

Thus in the example of the beautious and bounteous *Sara* are all matrons & maides admoniſhed to ioyne bountie, meekenes and modeſtie of minde, to the beautie of body, and vertuous carriage to the well-fauouredneſs of their outward feature. Conſidering how that beautie without bountie in a woman (as the wife

Pro. 11. 22 & 12. 4. & 31. 30. wise man speaketh) *is as a Iewell of golde in a swines nose*; and that not the beautious, but the vertuous woman is the crowne of her husband. *For fauour is deceitfull and beautie is a vanishing thing, but a woman that feareth the Lord she shall be praised. House and riches may be the inheritance of the fathers, but a prudent wife commeth of the Lord: and he that findeth such a wife findeth a good thing, and receiueth fauour of the Lord.* And doubtles *Abraham* who found so many good things, and so great fauour at the hands of the Lord, he found this fauour, & this cheife good thing, to wit, a good wife amongst many other fauours and good things. *A vertuous woman is a good portion*, (saith *Sirac*ides) *which shall be giuen for a guift vnto such as feare the Lord.*

Pro. 18. 22 & 19. 14.

Eccles. 26. 3. 14. 15. 24.

Who

Who feared the Lord more then did godly *Abraham*? and consequently what man could there be more worthy of a vertuous wife then hee? There is nothing so much worth as a woman well instructed, and there is no waight to be compared vnto a shamefast womans peaceable, faithfull, & continent minde: And who could be so worthie of such a worthy pearle as the worthiest amongst men, the holy Patriarke *Abraham* the father of the faithfull?

And as God blessed him with a vertuous and an vnderstanding wife which proued the ioy and crowne of her husband, whose death therefore he had great cause to bewaile, as he did with mourning and lamentation; so did he endowe him exceedingly with temporall store: he magnified Gen. 23. 1. 2

Gen. 13. 5. 6 & 24. 5. 36

ed and multiplyed him, so that he gaue him in great aboundance, men-seruants and maid-seruants, siluer and golde, Camells & Asses, Sheepe and Beeues. Wherein we finde that saying of the Apostle verified. *Godlynes is profitable vnto all things which hath the promise of the life present, and of that which is to come.* Lastly, the Lord hath such an honorable regard of *Abraham* that according to his promise made to him, saying, *I will blesse them that blesse thee, and curse them that curse thee.* He both cursed and blessed other men for *Abrahams* sake: As he plagued *Pharao* king of *Gerar* together with their housholdes for offering to doe him wrong: so for *Abrahams* sake and at his entreatie, he multiplied *Isack*, and deliuered *Lot* from the destruction of *Sodome*,

20 Instruction 1. Tim 4. 8

Gen. 12. 3.

Gen 12. 15 16. 17 18 19. 20. & 20. 3. 4 7. 17 18. & 19. 29. & 20. 17. & 27 3. 4. 5.

and

and healed king *Abimelech* and all his houſholde. So effectually was God with *Abraham*, that he was alſo with others for *Abrahams* ſake.

Wherein all the Sonnes and Daughters of faithfull *Abraham* and *Sara* may beholde cleerely as in a chriſtall glaſſe, of how wonderfull great vertue and force godlynes is, it being able to procure a bleſſing at Gods hands, not onely to the godly man himſelfe, but vnto others alſo, euen vnto ſuch as the godly man, either prayeth for, or yet reapeth any benefite by. Thus God bleſſed and proſpered *Laban* for *Iacobs* ſake, ſo long as he ſoiourned with him in his houſe. And thus he bleſſed *Putiphar* the Egiptian for *Ioſephs* ſake, and made his bleſſing to reſt vpon all that he had in the houſe and

Gen. 30. 27 & 39. 2. 3. 4 5. 6.

and in the field : And thus no doubt, but he will bleſſe all ſuch as the followers of *Abrahams* faith, and the workers of his workes (for theſe two God hath conioyned together, and therefore man muſt not ſeuer them) ſhall recommend vnto God in their prayers.

Iam. 2. 21. 22. 23.

The golden Legend of Isack and Rebecca.

Isack the Sonne and heire of faithfull *Abraham* and *Sara*, as he was consecrated to the Lord in his verie childe-hood; so was his whole life nothing els but a reall and an actuall sacrificing of himselfe vnto the Lords seruice: he walked in the wayes and foot-steps of his father, and followed the trace of his faith, pietie, charitie, equitie, and vertuous liuing. He succeeded aswell to his goodnes as to his

Gen. 17. 15. 16 17 18. & 18. 10 11. 12. 13. 14. & 21. 1 2. 3. & 25 5. & 26. 25.

his goods: to his godlines, no leſſe then to his golde: whereſoeuer he ſpread his Tent, there did he not faile to erect an Alter vnto the Lord, and to call vpon his name. Whereſoeuer he had his chamber, there God had his Church; yea his Tent was a verie Tabernacle, & his bed-chamber was as a chappel dedicated to the ſeruice of the God of his father *Abraham*. VVhereby all the children of *Iſack* according to the promiſe are taught to worſhip God not onely publikly in the Church, but alſo priuately in their ſecret chambers. Both which duties the ſweete ſinger of Iſrael doth ioyntly mention in the fourth Pſalme, and recommendeth them to our practiſe. The priuate deuotion, in theſe words, *Examine your owne heart*

22 Inſtruction

Pſal. 4. 4 5.

vpon

vpon your bed and be ſtill: and the publick, in theſe, *offer the ſacrifices of righteouſnes, and truſt in the Lord.* VVhereby he giueth vs to vnderſtand, that no place whether priuate, or publicke, is to be thought vnfit for the practiſing of holy duties: for Gods worſhip as it ſhould be publickly performed in the Church according to that of the Pſalmiſt, *In the midſt of the congregation wil I praiſe thee*, ſo muſt it not be neglected priuatly in the chamber according to which it is written of the Prophet *Daniel that he went into his houſe, and hauing opened the window of his chamber that looked toward Ieruſalem, he kneeled vpon his knees three times a day, and prayed and praiſed his God.*

Pſal. 22. 22 25. & 111. 1.

Dan. 6. 10.

Theſe two, priuate deuotion, & publicke adoration, God hath conioyned, and therefore man muſt

must not seuer them. They are as the two hands of our christian profession: the publicke is as the right hand, the priuate as the left; the want of either maketh a maimed christian: And as no place is vnfit for Gods seruice, so likewise no time, whether morning, or euening, night or day. *It is a good thing to praise the Lord, and to sing vnto thy name O most high; to declare thy louing kindnes in the morning, and thy truth in the night.* saith deuout *Dauid*: and againe, *at midnight will I rise to giue thankes vnto thee, because of thy righteous iudgements: Heare my voice in the morning, O Lord, for in the morning will I direct me vnto thee, and I will waite.* And to the same purpose *Syracides* saith, that *we ought to preuent the sunne rising to giue thankes, and to salute the Lord before the day spring.*

Psal. 92. 1, 2.

Psal. 119. 62.

Psal. 5. 3.

Ecclc. 2. 28 & 39. 5.

The

The wiſe man (ſaith he) *will giue his heart to reſort early vnto the Lord that made him, and to pray before the moſt high for his ſinnes. Euening and morning, and at noone will I pray,* (ſaith godly *Dauid*) *and he will heare my voyce.* Pſal. 55.17

Iſack waited on God, inuoked him, and walked with him: And therefore God was with him, and prouided for him in the time of famine which was in the land: he honoured the Lord, and the Lord honoured him with his preſence and appearance. For he appeared vnto him, and bid him dwell in the land of *Gerer*, and promiſed to bleſſe him; and not him onely, but alſo in his ſeede all the nations of the earth. As he was religious and godly farre aboue all other, ſo was God with him, and bleſſed him farre aboue Gen 26.1. 2.3.4.5.

all other. He both preſerued him in the time of famine, & increaſed his ſubſtance and ſtore. So that when as he ſowed in that land, he found in the ſame yeare an hundreth folde by eſtimation. *He waxed mightie and ſtill increaſed till he was exceeding great.* As he was great in faith, and in godlines grew daily, ſo did he encreaſe from day to day, in his familie and goods: For he had flockes of ſheepe, and heards of cattell, and a mighty houſholde.

Gen. 26. 12 13 14.

And though that the Philiſtims among whome he liued, did enuie him, and vex him by ſtopping of his welles, and in end draue him away after much ſtrife; yet the Lord was alwayes on his ſide. The Philiſtims were his foes, but the God of Iſrael was his friend: and the man that hath God for his

Gen 26. 14 15. 16. 17. 18. 19. 20. 21. 22.

his friend, is ſtrong enough to withſtand all his foes, be they neuer ſo furious. *Iſack*, when as he was reſiſted by men, was aſſiſted of God: for when as he was thus afflicted by the faithles Philiſtims. God who is faithfull and true, and who loued faithful *Abraham* and his ſeede, appeared vnto *Iſack* the ſame night in *Beerſheba* and ſaid vnto him thus, *I am the God of Abraham thy father, feare not, for I am with thee, and will bleſſe thee, and multiply thy ſeede for my ſeruant Abrahams ſake.* Happie is the man who with *Iſack* hath the Lord with him, and bleſſed is he whom the Lord bleſſeth: for he needeth not to be affrayed, neither of famine, nor infection, nor yet of foes. *Who ſo dwelleth in the ſecret of the moſt high* (ſaith the Pſalmiſt) *ſhal abide in the ſhadow of the almighty.* Gen. 26. 23. 24.

23 Inſtruction

Pſal. 91. 1. 2. 3. 4 5. 6. 7. 10.

The Lord will deliuer him from the ſnare of the hunter, and from the noyſome peſtilence: he ſhall not be affraid of the feare of the night, nor of the arrow that flyeth by day. There ſhall none euill come vnto him, neither ſhall any plague come neere his tabernacle. If God be on our ſide, what matter is it who be againſt vs? For what better is their oppoſition, then a blowe with a bended reede, or their violence, then a blaſt of winde? *Feare ye not them* (ſaith our Sauiour) *which kill the body, but are not able to kill the ſoule: But rather feare him which is able to deſtroy both body and ſoule.*

Mat.10.28

And the Lord as he was ready and preſent to comfort & cheere vp *Iſack* in his affliction; ſo was he not onely his friend himſelfe,

Gen.26. 16.27.28. 29.

But alſo he framed the heart of king *Abimelech* to fauour him. *For*

the

the heart of the king is in the hands of the Lord, he turneth whether ſoeuer it pleaſeth him, ſaith *Salomon*. *Abimelech* of a foe was made a friend to *Iſack*, before he vexed him, but afterwardes he went vnto him to viſit him, and to make an alliance and couenant with him. For we ſaw (quoth the king) that certainly the Lord was with thee, as if he ſhould haue ſaid, we ſaw God to be with thee, and therefore it was not fit that we ſhould be againſt thee: we ſaw God was thy friend, ſo that it was but a follie for vs to be any longer thy foes. Whereby all faithfull folkes are taught, that Gods helpe is moſt preſent, when as mans ayde is moſt abſent: as alſo that if we haue our refuge vnto him in our affliction with *Iſack*, God will alſo comfort and cheere vs vp with

Pro. 21. 1.

24. Inſtruction

Rom.8.31 *Isack*. So that if God be with vs, we shall not neede to feare who be against vs. For either God will turne the hearts of our foes, and make them our friends, as he did heere with *Isacks* enemies: or els they shall not be able to doe vs any notable harme.

Gen.26. 30.31. And as *Abimelech* together with his Philistims and friends came to treat of peace, alliance and amitie with *Isack*; So did he on the other part shew his peaceable dispostion and gentle nature in entertaining them (for he made them a feast) and in accepting of the offer made by the king, for they sware one to another. And truly if we desire to shew our selues the children of *Abraham* and of *Isack*: we must behaue our selues semblably in the behalfe of our neighbours, by the meanes

75. Instruction

of

of a courteous, gentle, kinde and quiet cariage. In one word, the Apostles exhortation to all christians, is to haue peace and amitie, if it be possible, with all men. Ro. 12. 18.
That we may be the children not onely of *Abraham* and *Isack*, but euen of the most high, the father of vs all which is in heauen. Mat. 5. 9.

And as God blessed *Abraham* amongst many other blessings with a vertuous wife; so did he likewise his Sonne *Isack*. For a *prudent wife cõmeth of the Lord*, saith *Salomon*, *and a godly woman is giuen to him that feareth the Lord*, saith *Siracides*. Of *Sara* it is said that she was verie faire, and of *Rebecca*, that she was beautifull to the eye, and verie faire to looke vpon. But this is not all, the externall beautie of her body was accompanied with the internall beautie of her minde, Pro. 19. 14. Eccles. 16. 14. Gen. 12. 14 & 24 16. & 26. 7.

minde; and in both ſhe proued the true daughter of *Sara*, whoſe beautie and bountie are both of them recorded in ſcripture to her praiſe. *The beautie of a woman* Eccleſ 36. 22.23.24. ſaith *Siracides*, *cheereth the face, and a man ioueth nothing better, if there be in her tongue gentlenes, meekneſs, and wholſome talke, then is not her husband like other men.* As *Naomi* ſaid vnto *Ruth*, *all the Citie of my people doth know that thou art a ver-* Ruth 3.11. *tuous woman*, So all the Citie of *Nahor* knew that *Rebeca* liuing as yet in her fathers houſe, was a vertuous and a modeſt maide; and after ſhe was married to *Iſack*, all the land of *Canaan* and of *Gerar* knew that ſhe was a wiſe and a Eccleſ. 25. 8 & 26. 14. well quallified wife. *Well is him* (ſaith *Siracides*) *that dwelleth with a wife of vnderſtanding*: and well was *Iſack* to haue found ſuch a wife

wife as wiſe *Rebecca*. For there is nothing (ſaith the wiſe man) of ſo much worth as a woman well inſtructed. And thus in the perſon of *Rebecca* are all matrons and maides taught to ioyne bountie to beautie, and mildenes, meekenes, and modeſtie of minde, to the welfauouredneſ of face and the outward feature, as I ſaid aboue in the Legend of *Sara*. 26. Inſtruction

Beſides her bodily chaſtitie and virginall puritie, whereof the holy ſcripture beareth witnes, ſaying that ſhe was a Virgin, and vnknowne of man; her induſtrie and diligence is alſo ſet downe to her praiſe: for ſhe led not an idle or laſie kinde of life, as many maides now a dayes doe, but ſhe was employed in the dayly ſeruice of her fathers houſe, for *Abrahams* ſeruant found her drawing water at the Gen. 24. 16. 17. 18 19. 20.

the well for her fathers cattell. Whereby young women and maides are taught to inure themselues euen from their verie tender yeeres, to vertuous and profitable employments, and not to be ashamed to take paines about their parents houshold affaires: considering how that there is nothing more contrary to chastitie then idlenes and lazines, which is the roote of all euill, and the mother of all mischiefe. This may be seene in the Sodomites, who were full of idlenes and also of vnnaturall lust: also in *Dina Iacobs* daughter, who by her idle gadding abroad lost her virginitie. Likewise in *Dauid*, who being idle, committed adulterie with the beautious *Bathsheba Vriahs* wife.

27. Instruction

Ezech. 16. 49.

Gen. 34. 1. 2.

1. Sam. 11. 1. 2. 3. 4.

28. Instruction

Moreouer in the person of *Rebecca*,

beca women are taught to ſhew all humanity & curteſie towards ſtrangers and wayfaring folkes, eſpecially thoſe of their owne ſexe. For *Rebecca* diſdained not to draw water for *Abrahams* ſeruant being a ſtranger to her, and not onely for him, but alſo for his Camels; wherein likewiſe her great humilitie & lowlines is deſcried. She diſdained not to ſerue *Abrahams* ſeruant, & Godin requitall of this her lowly and humble behauiour, aduanced herto be the miſtreſſe of the man to whome ſhe had formerly behaued her ſelfe as a ſeruāt. She humbled her ſelfe, and the Lord honoured her; ſhe debaſed her ſelfe, & the Lord lift her vp. And therefore the holy Apoſtle exhorteth all perſons but chiefely the yonger ſort to humility, ſaying, *Decke your ſelues inward-* Iam. 5. 5.

inwardly in lowlines of minde, for God
Iob. 5. 11. & 22. 29. & 40. 6. 7. *resisteth the proud, and giueth grace to the humble, he abaseth and bringeth lowe the arrogant and proud, and lifteth vp the lowly.*

Abrahams seruant hauing asked
Gen 24. 49. 50. 51 52. 57. 58. *Rebecca* of her parents to be *Isacks* wife, she was graunted vnto him accordingly and sent away home with him to *Isack* with her owne consent, and without all delay.

29. Instruction Wherein we may learne how that the Lord blesseth and prospereth the affaires of such as feare him, and commend their errands (as this Godly seruant did) vnto
1. Pet 5. 7. Gods fatherly care. Cast all your care on him, for he careth for you, saith the Apostle.

30. Instruction Likewise parents heere are taught not to bestow their children in mariage without their free consent, the parties must not be hand-fasted by

by their parents, before they be hart-faſted of their owne accord. No violent thing laſtes long, and loue that is conſtrained cannot continue. True loue betweene two parties muſt flowe from the heart on both hands, and the faſtening of the heart muſt goe before the faſtning of the hand. Neither can there be any true content in this kinde, except that mutuall conſent doe goe before. And the want of this hath marred many matches, and euen turned mariages into marrages; for ſo may all conſtrained coniunction be rightly called.

Rebecca being ready to depart, her parents & her brother bleſſed her, wiſhing that ſhe might grow into thouſand thouſands and that her ſeede might poſſeſſe the gate of their enemies. In like manner the Gen. 24. 60.

people

Ruth 4.11 people that were preſent at the matrimoniall ſolemnitie of *Booz* and *Ruth*, prayed that the Lord would make *Ruth like Rahel and Leah, which twain did build the houſe of Iſrael: and that* Booz *might doe worthily in Ephrathah, and be famous in Bethlehem.* Likewiſe *Raguel* bleſſed yong *Tobias* and *Sara* his wife, ſaying, *The God of heauen make you my children to proſper before I die.*

Tob. 10.11 12. *And he ſaid to his daughter, honour thy father & thy mother in law, which are now thy parents, that I may heare good report of thee, and he kiſſed them. Edna alſo ſaid to Tobias, the Lord of heauen reſtore thee my deare Brother, and grant that I may ſee thy children of my daughter Sara, that I may reioyce before the Lord. Beholde now I commit to thee my daughter as a pledge, do not entreate her euill.* Wherein parents and kinsfolkes are taught to pray

31. Inſtruction

vnto

vnto God to bleſſe their children and friends, being about to liue in the honorable eſtate of marriage, and to aduiſe them diligently, touching ſuch godly duties as doe belong vnto married folkes, whether in regard of themſelues, or in regard of their houſhold.

Rebecca cõming home to *Iſack*, as ſoone as ſhe ſaw him a far off, ſhe lighted downe from her Camel, & couered her head with a vaile, in token of ſhamefaſtnes, modeſtie, pudicitie, and ſubiection. Gen. 24. 64 65.

Before a ſtedfaſt perſon goeth fauour, ſaith *Ieſus* the ſon of *Sirach*. And *Rebecca* for reward of her ſhamefaſtnes, found fauour both with God and man. There is no ornament that ſo much becommeth a maide, as the maidens bluſh, which alwayes doth bewray a ſhamefaſt diſpoſition: And ſhe that Eccleſ. 32. 11. 32. Inſtruction

that wanteth this ſhamefaſt enſigne, lacketh a rare Iewell, and therefore *Siracides* aduiſeth parents to haue a diligent and a watchfull eye ouer their daughters in whom this ſigne of ſhamefaſtnes doth not appeare. *If thy daughter be not ſhamefaſt (ſaith he) holde her ſtraitly, leaſt ſhe abuſe her ſelfe throughtoo much libertie, leaſt ſhe cauſe thine enemies to laugh thee to ſcorne, and make thee a common talke in the Citie, and defame thee among the people, and bring thee to publicke ſhame. Take heede of her that hath an vnſhamefaſt eye, and maruaile not, if ſhe treſpaſſe againſt thee. The daughter maketh the father to watch ſecretly ſaith he, and the carefulnes that he hath for her, taketh away his ſleepe in the houſe, leaſt ſhe ſhould paſſe the flower of her age, and when ſhe hath an husband, leaſt ſhe ſhould be hated.*

Eccleſ. 26. 10 11. & 42.9.10 11.

In

In her virginitie, least she should be defloured in her fathers house, and when she is in her husbands house, least she should misbehaue her selfe, & proue vnfaithfull: she that is holde, impudent, and vnshamefast (saith the same wise man) *dishonoreth both her father and her husband, & is not inferiour to the vngodly.* Contrariwise, *a shamefast, loyall, peaceable woman, and of good heart* (that is to say) of an honest heart, for an honest heart, is the best heart in the world) *is a gift of the Lord, and there is no weight to be compared to her continent minde.* Such a goodly gift receiued godly *Isack* at Gods hands when as he was going out to pray in the field towards the euening. In his prayer no doubt but he asked of God amongst other blessings a vertuous wife; and God who hath said to euerie

Eccle. 22. 5

Eccles. 26. 14. 15

Gen. 24. 62. 67.

beleeuing ſoule, *aske and it ſhall be*
Mat. 7 7 *giuen you*, heard him and granted
him his deſire.

Thus *Iſack* after his prayer found
a good thing, for he that find-
eth a vertuous wife, findeth a
Pro 18 22 good thing: ſaith *Salomon* after his
prayer he receiued a gift at Gods
hands and a good portion. *For a*
vertuous and ſhamefaſt woman is a
good portion, which ſhall be giuen for
Pro. 19 14. *a gift vnto ſuch as feare the Lord,*
Eccleſ. 26. 14. 15. 24 *ſaith Saloman* and likewiſe *Siracides*: *Iſack* after pis prayer found a
poſſeſſion, an heritage, an helpe,
and a piller to reſt vpon. For he
that hath gotten a vertuous wife,
hath gotten all theſe, *and a wiſe*
Eccleſ. 36 24. & 32. 4 *daughter is an heritage vnto her huſ-*
band, ſaith *Ieſus* the Sonne of *Si-*
rach. *Iſack* after his prayer, found a
matter of ioy, gladnes, and long
life. For he found a wife full of
grace,

grace, *and the grace of a wife is the thing that moſt reioyceth her husband, for ſhe feedeth his bones with her vnderſtanding. Bleſſed is the man* (ſaith Siracides) *that hath a vertuous wife, for the nomber of his yeres ſhall be double: an honeſt woman reioyceth her husband, and ſhe ſhall ſee the yeeres of his life with peace.* Whereas contrariwiſe, *an euill wife is as a yoke of Oxen that draw diuers waies, and he that hath her is as though he held a Scorpion.* For ſuch a one maketh her husbands life ſhort, for the verie talke of her tongue, is like the ſting of a Scorpions taile. *Iſack* after his prayer found an ornament of his houſe, *for as the Sunne when it ariſeth in the high places of the Lord, ſo is the beautie of a good wife the ornament of her houſe. Iſack* after his prayer in his wife *Rebecca*, found a Crowne: for *a vertuous*

Ecc'eſ 26. 1.2.17.13

Eccleſ. 26. 16.

Prou.12.4.

woman is the Crowne of her husband, ſaith *Salomon.* Finally *Iſack* after prayer found an ineſtimable treaſure. *for there is nothing ſo much worth* (ſaith *Ieſus* the Sonne of *Sirach*) *as a woman well inſtructed, and no weight to be compared vnto her continent minde.* *Who ſhall finde a vertuous woman* (ſaith king *Lemuel*) *for her price is farre aboue the pearles. The heart of her husband truſteth in her, and he ſhall haue no neede of ſpoile. She will doe him good and not euill all the dayes of her life: her husband alſo ſhall praiſe her, ſaying, many daughters haue done vertuouſly: but thou ſurmounteſt them all.*

Eccleſ. 26. 14.15.

Pro. 31.10 11.12.28. 29.

Thus we ſeeth at godly *Iſack* after his prayer, in one good wife found a treaſure of good things, and in one bleſſing receiued many bleſſings. To teach vs that prayer is the proper meanes to

33. Inſtruction

pull

pull downe vpon vs aboundance of Gods good things, and as *Rebecca* performed the duties of a vertuous wife in her husbands behalfe: ſo did *Iſack* play the part of diſcreete and louing husband towards her. For it is ſaid that he loued *Rebecca*, and was comforted in her, and by her, after his mothers death: for as I ſaid before, out of *Siracides*, *the grace of a good wife reioyceth her husband, and doubleth the nomber of his dayes.* And as it is recorded that he loued *Rebecca*, ſo is it alſo, that he reioyced and ſported with her; according to that which the wiſe man inioyneth ſaying, *Reioyce with thy wife which thou haſt loued all the dayes of the life which God hath giuen thee vnder the Sunne.* And the holy Apoſtle as he enioyneth wiues to be of holy behauiour, ſober, temperate,

Gen. 24.67

Eccleſ. 26. 1.2.13

Gen. 26.8.

Eccleſ. 9.9.

Tit. 2.2.3.4.5 Colloſſ 18 19 Epheſ.5.25 28.

perate, diſcreete, chaſt, keeping at home ſubiect, louers of their husbands and of their children; ſo likewiſe he exhorteth husbands to loue their wiues, as their owne bodyes, and not to be bitter vnto them, *for he that loueth his wife* (ſaith he) *loueth himſelfe*. If a mans wife be of a ſweet and gracious diſpoſition; then ought the husband to ioyne his ſweetnes to his wiues, except he meane to ſhew himſelfe a beaſt, yea worſe then a beaſt, in being bitter and ſowre in the behalfe of his vertuous wife. And if otherwiſe ſhe be of a more bitter & vnpleaſing diſpoſition then behoooueth, then he muſt ſhew himſelfe wiſe in allaying the ſowreneſſe and bitternes of his wiues behauiour, with the ſweeteneſſe of his patient and gentle inclination: in labouring

24 Inſtruction

to

to reclaime her by all kinde of faire perſwaſions, and enducements of loue. Thus the diſcreete husband may amend that male-pleaſing humour of his wife; whereas by vſing bitternes in her behalfe, he ſhall turne his wiues wormwood into gall of aſpes, and make her ten folde more bitter and ſowre then ſhe was at firſt.

35 Inſtruction.

Thus then in the perſon of godly *Iſack* and vertuous *Rebecca*, are all huſbands and wiues taught to labour by all meanes to be a comfort, and ioy one vnto another. Wiues to loue in moſt entire manner their husbands, to reuerence and obey them with all ſubiection & ſubmiſſion of body and minde, and to be alwayes a matter of ioy and comfort vnto them: and husbands on the other part, to make much of their

their wiues, to loue them entierly and to esteeme of them as their greateſt ornament, their beſt portion, their deareſt inheritance, their ſureſt helpe, their ſtrongeſt piller, their ſweeteſt comfort, their richeſt pearle, and in one worde, as their moſt glorious crowne.

Gen. 25. 21 & 24. 63. 64. *Rebecca* was barren for a time, but the Lord at the prayer and entreatie of her husband *Iſaak* made her to beare. Thus *Iſaak* as by prayer he had obtained a vertuous wife, ſo by prayer he purchaſed at Gods hands, for his wife, the ſtrength and ability to conceiue, and to beare children.

16. Inſtruction. Wherein, we finde that ſaying of the Apoſtle verified. *The prayer of a righteous man availeth much if it be feruent.* Iam. 5. 16. *Abraham* was a righteous man, and at his prayer Gen. 20. 17 18. *Abimelechs* wife

wife ceased to be barren, and *Abimelech* himselfe was healed : *Moses* was a righteous man, and at his prayer *Aron* purchased pardon for his idolatrie, and *Miriam* was cured of her leaprie: *Aron* was a righteous man, and at his prayer the plague ceased from the people. *Samuel* was a righteous man, and at his prayer the Isralites scattred & ouercame the Philistims. *Eliah* was a righteous man, and at his prayer he obtained raine after the drought of three yeeres, and restored his hostesse sonne to life. Likewise at his prayer the two captaines ouer fifty with their fifties sent by *Ahaziah* to apprehend him, were deuoured by fire from heauen, and the third captaine with his fiftie at the Prophets desire were preserued. *Elisha* was a righteous man, and at his prayer, the

Deut. 9. 20 21.
Num. 12. 10.
Num. 16. 47. 48.
1. Sam 7. 8. 9. 10. 11. 12.
1. King. 17 17. 18. 19 20. 21. 22. 23. & 18. 45.
2. King. 1. 7. 8. 9. 10 11. 12. 13.

2. King. 4 12.13.14 15.16.17 31.33.34 35.36. the Shunamite conceiued & bare a ſonne to her husband being old, and that after long barrennes, whome afterwards he alſo reſtored againe to life being dead: likewiſe at his prayer, the men that the king of Sirya had ſent to apprehend him, was ſmitten with blindnes. And the 42. children that mocked him, were torne in peeces by two Beares out of the Forreſt. The Prophet ſent by God to *Ieroboam* to reproue him, was a righteous man, and at his prayer *Ieroboams* hand being firſt dried vp was reſtored: So great is the force of a righteous mans prayer. It openeth the windowes of heauen to giue raine after long drineſſe, and the wombe of women to beare after long barrenneſſe. As the Apoſtle ſaith, *through God I am able to doe all things:*

2 King. 18 &2.23.24.

1 King. 13 6

things: So through prayer is the righteous man able to obtaine all things.

And as *Isack* had his recourse vnto God by prayer, to make his wife fruitfull; so She hauing conceiued, and feeling the children in her wombe to striue together, it is said that she went to aske the Lord concerning the meaning of that matter. Wherein men and women are taught in euerie difficultie to haue their recourse vnto God by prayer, for this hath been alwayes the custome of Gods people both women and men. It was reuealed vnto her that the elder should serue the yonger, and that *Iacob* should be more acceptable vnto God then *Esau*, and therefore the holy woman loued *Iacob* more then *Esau*: and by her counsaile and prudence, he got the

Gen. 25. 22. 23. 28.

37 Instruction

Gen. 27. 6. 19.

the blessing from his brother *Esau*; for whome the Lord blesseth and loueth, shall be blessed and loued of the best men likewise. And when as *Esau* in reuenge had intended to slay *Iacob*, *Rebecca* (which by interpretation is asmuch as contention hindered) did indeede and in effect answere vnto her name: and therefore to hinder this mortall and bloudy strife betweene her two children, she sent *Iacob* away to *Haran* to her Brother *Laban* there to tarrie vntill *Esaus* fiercenes were asswaged. In which doing, *Rebecca* as she bewraied both her wisdome and her peaceable dispositiō, So hath she left vnto all women, wiues, and mothers, an example of imitation to preserue peace, and to preuent strife and contention amongst her children and

38. Instruction

Gen. 27. 41 42. 43. 44 45.

and ſeruants. Happie then was godly *Iſack* to haue receiued at the Lords hands ſuch a vertuous wife and peaceable wife as was *Rebecca, for a peaceable woman and of good feare* (ſaith *Siracides*) *is a gift of the Lord, and there is nothing ſo much worth as a woman that is well inſtructed, and bleſſed is the man that hath a vertuous wife* ſaith the ſame wiſe man. Eccleſ. 26. 1.14.

The golden Legend of IACOB and RAHEL.

IACOB whome the Lord loued euē before he was borne, and of whome he had foretolde that his elder brother ſhould ſerue him, was borne of *Rebekah*, after that God at the requeſt of her huſband *Iſack* had taken away her barrenneſſe. As God loued him before he was borne, ſo his mother loued him more then her elder ſonne *Eſau* whē he was borne. So

Malach. 1.2
Rom 9.13.
Gen. 25.21
22.23.28.

So that by Gods prouidence who loued him, and the counsaile of his mother who tendred him, he obteyned of his father the blessing which by the law of birth was due vnto *Esau* as being the elder. *God giue thee of the dewe of Heauen and the fatnes of the earth and plentie of wheate and wine,* (said *Isack* in blessing of his sonne) *let people be thy seruants and nations bow vnto thee: cursed be he that curseth thee and blessed be he that blesseth thee.* So that when as *Esau* did complainingly expostulate in the presence of his father, against his brother, *Isacks* answere was, *I haue blessed thy brother, therfore he shall be blessed: behold I haue made him thy Lord, and all his brethren haue I made his seruants.* Wherein we may learne first, whosoeuer is beloued and blessed of God as *Iacob* was, shall also

Gen. 27. 6. 7. 8. 9. 23. 28. 29. 31. 37

39. Instruction

also be beloued and blessed of all godly men and women, such as *Isack* and *Rebekah* were. And next that, such as honour the Lord, and serue him as *Iacob* did, the Lord will honour them with *Iacob* and euen make others to serue them, as he made *Esau* to serue his younger brother *Iacob*, according to that saying vttered by the Lords owne mouth. *Them that honour me, will I honour, and them that despise me shall be despised.*

40 Instruction

1. Sam. 2. 30.

Iacob got his fathers blessing in his elder brothers clothes; and we christians which be *Iacobs* children, according to the promise, must get our heauenly fathers blessing in our elder brothers coate, that is to say, being cloathed with the wedding garment of Christs righteousnes: *Iacob* was a plaine man, that is, he was harmles

Gen. 27. 15 16.

41 Instruction

Mat. 22. 11

Gen. 25. 27

42. Instruction

Mat. 10, 16

Gen. 27. 43.44.45 & 28.10.

les and innocent: And christians are enioyned to be harmeles as Lambes, and innocent as Doues. *Iacob* to shunne and eshew the furie and fierceneſſe of his brother *Esau* fled from his fathers house in *Beersheba*, to *Haran* to his Vncle *Laban* the brother of *Rebecca*.

43. Instruction

Mat. 10. 16.23,

And our Sauiour Christ enioyneth his Apostles, and in their persons all christians, to flee from the furie of their persecuters. *When they persecute you in this Citie*, saith he, *then flee into another*. Christians must carrie themselues towards their persecuters, as sheep in the midst of Wolues; their sureſt defence standeth in flight: for nothing becommeth christians better, then patience and suffrance of wronges. And it is the most essentiall propertie of a true christian not to offer, but to suffer iniuries.

Iacob

Iacob being in his iourney, came vnto a certaine place, and taried there all night, and tooke of the ſtones of the place, and layed vnder his head, and ſlept. Young *Iacob* had but a verie vneaſie lying, when as he layed his head vpon the hard ſtones. He went out onely with a poore ſtaffe in his hand, and begged of God but bread to eate, and cloathes to put on together with preſeruation and ſafetie in his iourney, going and returning home againe. Whereby chriſtians are taught to commend their voyages, and wayes vnto Gods prouidence, & to be content with ſuch things as are neceſſarie for the conſeruation of life, as alſo to auoid luxurie, voluptuouſnes and ſuperfluitie; and to inure themſelues to endure indigence, ſcarcitie and penurie,

Gen 28. 11.12.

Gen. 28. 20.21.22 & 32.10.

4. Inſtruction

nurie, till at what time God opens his hand, in a more liberall manner for our reliefe. *Iacobs* greateſt deſire vnto the Lord, was that he would be with him, and ſo he was according to his wiſh. And euen the ſame night that he did lye ſo lowe and ſo hard, the Lord with his holy Angells came as it were to ſee his ſeruant lying on the ground, with his head vpon the hard ſtones. *Iacob* ſaw in his ſleepe a ladder ſtanding vpon the earth, and the top of it reaching vp to heauen. And loe the Angels of God went vp & downe by it, & the Lord ſtood aboue it, and promiſed to giue him the land vpon the which he then lay, euen to him and to his ſeede; the which ſhould be as the duſt of the ground, and be ſpread abroade euen to the foure corners of the earth.

Gen. 28. 12. 13. 14. 15.

earth. Moreouer, that he would be with him, and keepe him whether ſoeuer he ſhould goe, yea & bring him againe into that land, and neuer forſake him vntill his whole promiſes were performed.

Whereby we are taught that alwayes at the greateſt pinch of Gods childrē, god is moſt preſent, And when they are as it were forſaken and abandoned of all, that euen then the Lord is moſt neere vnto them, to miniſter vnto them comfort, aſſiſtance and aide. *Iacob* being awake out of his dreame, ſaid, *Surely the Lord is in this place and I was not aware.* And ſo the godly man may ſay, when as in his greateſt exigents and extremities, he findeth and feeleth Gods prouidence for his good: ſurely the Lord hath beene with me,

4.5. Inſtruction

Gen 21.16

though not in a visible manner. *Iacob* had vnder his head hard stones, but aboue his head was God standing, and the Angels walking vp and downe by a Ladder. Whereby we are let to vnderstand, that if with *Iacob* we ouercome aduersitie, and the hardnes & harshnes of affliction heere below, by the meanes of a christian courage, that in end we shall be rewarded with the societie of God & his Angels aboue. *Take my brethren* (saith S. *Iames*) *the Prophets for an ensample of suffering aduersitie, and of long patience, which haue spoken in the name of the Lord: Beholde we count them blessed which endure. It is thankes worthie* (saith S. *Peter*) *if a man for conscience toward God endure griefe, suffering wrongfully, for Christ also suffered for vs, leauing vs an ensample that we should follow his steps:*

46. Instruction

Iam. 5. 10. 11

1. Pet. 2. 19. 20. 21. & 4. 13

where-

wherefore reioyce, inas much as ye are partakers of Christs ſuffrings, that when his glorie ſhall appeare, ye may be glad and reioyce. Let vs run with patience (ſaith S. *Paul*) *the race that is ſet before vs, looking vnto Ieſus the authour and finiſher of our faith, who for the ioy that was ſet before him, endured the Croſſe, and deſpiſed the ſhame, and is ſet at the right hand of the throne of God.* Hence it is, that we alſo reioyce in tribulations, knowing that *tribulation bringeth forth patience, and patience experience, and experience hope, & hope maketh not aſhamed: for if we ſuffer with Chriſt, we ſhall alſo raigne with him:* If we beare the Croſſe heere with him on earth, we ſhall alſo weare a crowne hereafter with him in heauen. *Iacob* lying vpon the ſtones, found notwithſtanding reſt to his Body: and if we repoſe our

Heb. 12. 1. 2.

Rom. 5. 3. 4. 5.

2. Tim. 2. 12

1.Cor. 10. 4. Gen. 49. 24. Dan. 2. 34. 41 our ſelues wholy vpon the Rock, *Chriſt Ieſus* whome *Iacob* calleth the ſtone of Iſrael; and *Daniel*, the the ſtone cut without hands; we ſhall not faile to finde reſt to our ſoules. And Chriſt ſhall be vnto vs not onely a Rock to reſt vpon and a ſtone to ſtay vpon, but likewiſe a Ladder to climbe vpon, wherby we may aſcend from this earth wherein is all hardnes, vnto the kingdome of heauen where is all happines.

47. Inſtruction

Iacob being come vnto his Vncle *Labans* houſe, entered into ſeruice with *Laban*, in which his ſeruice he was ſo exceedingly bleſſed of God, that he became very rich, & got many flocks, maidſeruants, and men ſeruants, Camels and Aſſes. Moreouer *Laban* confeſſed that the Lord had bleſſed and enriched him likwiſe for *Iacobs* ſake.

Gen. 30. 27. 43.

Where-

Whereby the children of *Iacob* are taught not to liue Idlely and without ſome lawfull calling or trade, and rather to embrace the condition of ſeruice then to ſpend their time in ſluggiſhnes, idlenes, and ſinne. And therefore we read that *Iacob* brought vp his owne children in the occupation of ſheepe-heardes. And *Saul* was taken from ſeeking of his fathers Aſſes, and *Danid* from keeping of his fathers ſheepe, to feede and rule the people of Iſrael: and the Apoſtle Saint *Paul* as he wrought with his owne hands, ſo he commandeth that the man that will not worke, ſhould not eate. And therefore he exhorteth idle men to worke with quietnes, and to eate their owne bread, and withall, recommendeth vnto them his owne example for imitation, how that

48. Inſtruction

Gen. 46. 34. & 47. 3

1. Sam. 9. 3 & 16. 11. 12. 19

2. Theſ. 3. 7 8. 9. 10 11 Act. 20. 34

that he tooke not bread of any man for nought, but wrought with labour and trauaile, night and day, becauſe he would not be chargeable to any of them. *Drinke the water of thy Ciſterne and of the riuers out of the midſt of thine owne well* ſaith *Salomon*: inſinuating thereby, how that men ought to liue of their owne laboures. *He that tilleth his land ſhal be ſatiſfied with bread, but he that followeth the idle, is deſtitute of vnderſtanding: the recompence of a mans hands ſhall God giue vnto him, and in all labour there is aboundance. The ſlothfull will not plowgh, becauſe of winter, therefore ſhall he begge in ſummer but haue nothing: he that loueth paſtime ſhall be a poore man, and he that loueth Wine and Oyle, ſhall not be rich.*

Pro. 5. 15. & 12. 11 14 & 14. 23. & 20. 4. & 21. 17.

Iacob then who was ſo exceeding rich, was no doubt verie free from

from the vices of idlenes, superfluitie and exceſſe, And yet it was not ſo much his labour as the bleſſing of the Lord that made him rich. *Except the Lord builde the houſe* (ſaith the Pſalmiſt) *they labour in vaine that build it; except the Lord keepe the Citie, the keeper watcheth in vaine. It is vaine for you to riſe early, & to lie down late, & to eate the bread of ſorrow, but he will ſurely giue reſt to his beloued.* As if he ſhould ſay, it is in vaine for a man to toyle and moyle day and night, except the Lord bleſſe his buſines as he did *Iacobs*, & *Labans* likewiſe for *Iacobs* ſake, and as he did *Ioſephes* affaires and his three maiſters for *Ioſephes* ſake, firſt in *Potiphars* houſe, then in the priſon, & laſtly in the Princes Pallace. *Iacob* ſerued twiſe ſeuen yeeres, his Vncle *Laban* for his daughter *Rahel*: For it is ſaid that he

40 Inſtruction

Pſal. 127. 1. 2

Gen 39. & 40. & 41

Gen. 20. 18 28.30.

he loued her and euen ſo earneſtly and feruently, that ſo many yeeres did ſeeme vnto him but a fewe dayes. Wherby ſuch as are about mariag are taught to make choiſe onely of ſuch parties as they can moſt entierly loue. As *Iacob* being the yonger of *Iſacks* two ſonnes was more beloued of God, and of his mother *Rebecca* then the elder ſonne *Eſau*: So of *Labans* two daughters being *Iacobs* two wiues, the yonger was more loued of *Iacob* then the elder, euen faire *Rahel* more then tender-eyed *Leah*. As of the two brethren the Lord made choyſe of the yonger; *Iacob haue I loued*: ſo of the two ſiſters, *Iacob* made choiſe of the yonger, for *Rahel* he loued & ſerued twice ſeauen yeares for her.

50. Inſtruction

Gen. 25. 25 25. 26. 27. 28

Gen. 29. 16 17. 18. 19. 20.

Mat. 1. 2. Rom 9. 13.

It is ſaid of *Rahel* that ſhe was beautifull and faire; the ſame is ſaid

said of *Sara*, and of *Rebecca*, and likewise of *Abigail* who was both beautifull and singularly wise. *Abigail* is asmuch by interpretation as fathers ioy; and such a one was *Rahel*, euen the ioy of her father *Laban*, and likewise of *Iacob* her louing husband, for as *a wise daughter is the ioy of her father*, so is *a wise wife the ioy of her husband* saith the wise man. And *Rahel Labans* daughter, and *Iacobs* wife *Abigail*, like was both. The greatest glorie of a daughter is to be called her fathers or her mothers ioy; And the greatest glorie of a wife is to be accounted the ioy of her husband. And heere all daughters and wiues are taught to endeuour by all meanes to be such as *Rahel* and *Abigail* were. *Iacob* loued *Rahel* for her beautie, but yet more for her bountie and gracious behauiour.

1. Sam. 25. 3.

Pro. 10. 1. Eccles. 26. 1. 2. 13.

51. Instruction

Pro. 31. 30. hauiour. *For fauour is deceitfull, and beauty is euanishing, but a woman that feareth the Lord, she shall be praised* saith *Salomon*: & such a one was *Rahel*, who was not so faire in body as she was in minde, & therefore worthie to be loued of her husband, and lauded of men. *The beautie of a woman cheereth the face* (saith *Straccles*) *and a man loueth nothing better, if there be in her tongue gentlenes, meeknes, and wholsome talke, then is not her husband like other men.*

Ecclef. 36. 22. 23. 24.

42. Instruction

The beautie of a woman indeede cheereth the face, but the bounty of a woman cheereth the minde more, and is the sweetest solace of the soule. The eye of man loueth nothing better then beautie, and the heart of man loueth nothing better then bountie: the beautie of a wel-behaued woman is in the house, as the candle light in the

Ecclef. 26. 16. 17. 18.

Temple,

Temple, or the Sunne-light in the heauen, ſaith *Siracides*. But the wiſdome of a woman is the heritage and heartes-eaſe of her huſband. The beautie of a wife is the ornament of her houſe; but the bountie and wiſdome of a wife buildeth the houſe. *for a wiſe woman* (ſaith the wiſe man) *buildeth the houſe, but the fooliſh deſtroyeth it with her own hands.* And king *Lemuels* vertuous woman as ſhe openeth her mouth with wiſdome, & hath the law of grace in her tongue, ſo ſhe conſidereth a field and getteth it, and with the fruite of her hands ſhe planteth a vinyard.

Likewiſe it is recorded of *Rahel* and *Leah* that they twaine builded the houſe of Iſrael: *Rahel* then did not eate the bread of idlenes, neither when ſhe was maried, nor yet when ſhe was a maide: ſhe was not

Eccleſ. 22. 4 & 36. 24

Prou. 14. 1

Prou. 31. 10. 16. 26.

Ruth 4. 11

not like thoſe careles women de-
Iſai. 32.9. 10.11.12 13.14. ſcribed by the Prophet *Iſay*, but
rather like the vertuous woman
Pro. 31.10. to 31. deſcribed by *Salomon*. Being maried, ſhe did take paines, in ouerſeeing the worke of her ſeruants, and diſdained not to worke cheerfully with her hands: and being a maid, ſhe was employed in keeping of her fathers ſheepe, leauing an example to all matrons and maides
53. Inſtruction to flie idlenes. As her calling was to keepe ſheepe, ſo her name ſignifieth a ſheepe: ſo that her verie name ſerued to put her in remembrance of her calling. But chiefly to ſhew her how that ſhe ſhould endeuour to be like vnto the ſheepe in innocencie and harmles
54. Inſtruction ſimplicitie: and therefore our Sauiour *Chriſt* doth compare often his followers to ſheepe. Vnto his
Mat. 10.16. Diſciples he ſaith, *beholde I ſend*

Jou

you as Sheepe in the midſt of Wolues: be ye therefore wiſe as Serpents, and innocent as Doues. And of al his elect children, he ſaith that his ſheepe heare his voice, and that he calleth them by their name, and leadeth them out, and goeth before them, and that they follow him, and know his voice, and that he himſelfe is the good ſhepheard that giueth his life for his ſheep. Ioh 10. 1. 2 3 4 11 14. 15.

Rahel and *Leah*, *Iacobs* two wiues were barren for a time, but it is ſaid that in end God remembred and heard them: God may ſeeme for a time to forget his children, and not to heare them, but in end they may be ſure to be both remembred and heard. Not that God doth at any time forget his children indeede, and not heare their requeſts; but that ſomtimes he doth carie himſelfe to our ap- 55 Inſtruction

prehenſion and feeling, as one that is ſubiect to forgetfulnes, and not willing to heare what we ſay or ſue for at his hands, and that he doth euen for our good: for ſo it pleaſeth him to exerciſe vs and to ſtirre vs vp to greater feruencie and earneſtnes in prayer. Likewiſe the delay of a benifite, ſweeteneth the ſame, when it is obtained. That good thing which hath beene gotten with great difficultie, with much adoe, and after long delay, is by many degrees more deare vnto vs, then if it had beene gotten with eaſe and at an inſtant. The Lord at laſt remembred & heard *Rahel & Leah* which did both of them begge children at his hands: For it is the Lord that openeth the windowes of heauen (being ſhut) to giue raine, to make the earth fruitfull: and it

Gen. 29. 31. 32. & 30. 17. 22.

1. King. 18 1. 41. 45.

is

is likewiſe the Lord that openeth the barren womans wombe to make her the ioyfull mother of many children, ſo that ſhe is made as the fruitfull vine on the houſe ſides, and her children ſtand like Oliue plants round about the Table. 1. Sam. 2. 5 Pſal. 113. 9 & 128. 3.

And as it is ſaid that God remembred *Rahel* and *Leah* when he deliuered them from barrennes, ſo is it alſo ſaid that he remembred *Noah*, when as he made the waters to ceaſe vpon the earth, & he remembred *Abraham* when as he deliuered *Lot* at *Abrahams* requeſt, from the deſtruction of *Sodome*: and he remembred *Iſmael*, when as he deliuered him from extremitie of indigence, and nouriſhed him in the wildernes, being caſt out together with his mother *Hagar* out of *Abrahams* houſe. And he remembred *Iacob* being in tribulation Gen. 8. 1. Gen. 19. 29 Gen. 21. 17 Gen. 35. 3.

by reaſon of his brother *Eſau*, and deliuered him from his hoſtilitie and feare. Laſtly, thus he remembred *Anna* when he deliuered her from barrennes, and made her to beare. So we ſee that the Lords remembrance is alwayes conioyned with deliuerance from ſome euill. Yea, not only doth God when he remembreth, deliuer from ſome euill, but he alſo beſtoweth ſome good: as may appeare by theſe foreſaid examples, and by the example of *Iob*. So that whoſoeuer he be that ſerueth God, and ſueth vnto him, he may aſſure himſelfe, at firſt or laſt to be heard, and not to begotten for euer. Princes may ſometimes forget their ſeruants and ſuiters; but God neuer forgeteth his, onely it behoueth vs with godly *Dauid* to waite patiently vpon the Lord,

1. Sam 1 11.19. Iob 14.13 & 42.10. 11.12. 56. Inſtruction

Pſalm. 22. & 25. & 27.2.8. 9.10.14.

and

and to hope in him: & though for a time we seeme to be forgotten with *Dauid* as a dead man out of minde, yet we shall finde by experience with *Dauid*, that the eyes of the Lord are vpon the righteous, and his eares open vnto their crye: That he is neere vnto them, that are of a contrite heart, and will saue such as be afflicted in spirite; And that though he hide his face from vs for a while, so that we say in our hast, loe we are cast out of his sight; yet ere it be long he will turne our mourning into ioy; Loose our sacke, and gird vs with gladnes; heare the voice of our petition, and shew vs his maruailous kindenes; deliuer vs from our troubles, and compasse vs with his mercie; establish our hearts, and fill them with his good things, with gladnes and

& 28 6.7. & 30. 10 11 & 31. 12. 14. 16. 21. 22. 23. 24 & 32. 6. 7. 10 11 & 33. 18 19. 20 21. & 34. 4. 5. 6. 15. 17. 18. 19. & 37. 6. 7. 34. & 40. 1. 2. 16. 17.

Iob. 8. 21.

Psal 27. 10.

ioy. For though our fathers and our mothers ſhould forſake vs, and forget vs, yet the Lord will gather vs vp, ſaith the Pſalmiſt.

O how much better is it then, to truſt in the Lord, rather then in Princes, or yet in our naturall Parents! Let eche one ſay then with Dauid. *I haue waited on the Lord, my ſoule hath waited, and I haue truſted in his word: my ſoule watcheth on the Lord more then the morning watch watcheth for the morning. Let Iſrael waite on the Lord: for with the Lord is mercie, and with him is great redemption.* As it is better to truſt in God, then in Princes, ſo is it better to waite on God, then on Princes. For want who will, Gods waiter ſhall be ſure not to want his rewardes. *Waite thou on the Lord and keepe his way, and he ſhall exalt thee, and thou ſhalt inherite the land,* ſaith

Pſal. 130. 5. 6. 7. 8.

Pſal. 118. 8. 9.

Pſal. 37. 34

saith that good waiter on God, godly *Dauid*, who waited so well on God that of a fillie shepheard he was made a mighty monarch, and a glorious king. So that he had good cause to say, it is good for me to drawe neere to God to trust in him, and to waite patiently on him. A king is able to make his waiter, of a meane man, a mightie man; of a Lad he is able to make him a Lord: but God can easily if he please, make his waiter, of a contemptible castaway, a puissant Prince & a crowned king. *It is he that raiseth the needie out of the dust, and lifteth vp the poore out of the dung, That he may set him with the Princes, euen with the Princes of his people.* Yea, not onely setteth he such as waite on him, with the princes, but also sometimes setteth a crowne vpon their heads,

Psal 78.70 71.72.

Psal.33.20 & 40.1. & 73.28.

Psal. 113. 7.8. Eccles. 11. 1.

Iob. 36 7. heads, and maketh them Princes; not onely doth he place the righteous with kings in the throne, but alſo maketh them ſometimes Eccle. 4.14. kings, and (as *Salomon* ſpeaketh) bringeth them out of the verie priſon to raigne. And therefore Pſal. 21.3 godly *Dauid* acknowledgeth that God did preuent him with liberal bleſſings, and that he ſet a crowne of pure gold vpon his head. So then, as I ſaid before, be forgotten who will, the man that feareth God and waiteth on him ſhall not be forgotten, but ſhall be of him remembred and remunerated with an ample reward, greater then any mortall king can giue.

Rahel and *Leah* as in their barrennes they prayd vnto God for to giue them the abilitie to beare children; ſo hauing receaued at Gods hands the thing they did aske,

aske, they praised him for the same. *Now will I praise the Lord, said Leah* when she had borne *Iudah*: & *Rahel* hauing borne *Ioseph* reioycingly praised the Lord for taking away her rebuke. So the holy woman *Anna* hauing receiued a son of the Lord, praised him in a song. The like did religious *Zacharie* hauing receiued a Sonne by his wife *Elizabeth* in her barren olde age. Whereby both women and men are taught to pray vnto God for all good things, they stand in need of. & hauing receiued that which they did aske, to proue thankfull by praising him for the same: for the man that is not thankfull, for good things already receiued, is not worthy to receiue any more good at Gods hand. And therefore the Apostle exhorteth christians to *giue thankes alwaies for all things*

Gen. 29. 33 35

Gen. 30. 23

1. Sam. 2. 1 to 11.

Luk. 1. 68 to 80

57. Instruction

Eccles. 5. 4. 20.

things vnto God, euen the father, in the name of the Lord Iesus Christ. And the Prophet *Moses* warneth the people that they doe not forget to blesse the Lord for their habitation and foode, & for the increase of their flockes, and of their siluer and golde. *Remember the Lord your God saith he, for it is he which giueth you power to get substance.* And therfore let euerie one that hath receiued any good thing at the Lords hand, or yet looketh to receiue more, say with holy *Dauid*; *What shall I render vnto the Lord for all his benifites to me, I will take the cup of saluation, and call vpon the name of the Lord. I will pay my vowes vnto the Lord euen now in the presence of all his people. My soule praise thou the Lord, and all that is within me, praise his holy name. My soule praise thou the Lord, and forget not all his benefites,*

Deut. 8. 10 11. 12. 13 14. 15. 16. 17. 18.

Psal. 116. 12. 13. 14.

Psal 103. 1 2. 3. 4. 5.

Which

Which forgiueth all thine iniquitie, and healeth all thine infirmities; which redeemeth thy life from the graue, and crowneth thee with mercie and compassion; which satisfieth thy youth with good things, and thy youth is renued like the Eagles.

But to returne from *Iacobs* wiues vnto himselfe, *Iacob* was enuied of his owne Cousins, *Labans* children, which did murmure mightily against him for his great wealth. Yea, *Labans* owne countenance began to be changed, so that he was lesse kinde vnto him, then he had beene before.

It was no doubt an affliction, and that a bitter one too, for him to be enuied of his owne neere Cousins and allies, yea of his own Vncle and father in lawe *Laban*, and that his good & long seruices were not better considered vpon by

by him and his children, and how that the Lord had for his ſake proſpered them all. But though his neareſt kinſ-men and allies, were thus changed in their affection towards *Iacob*, yet in the mean time, god who is vnchangeable in his loue (for whom he loueth, he loueth with an euerlaſting loue) did neuer alter his countenance and affection in his behalfe. When *Iacob* was moſt croſſed of men, then did God ſhew himſelfe moſt kinde. And the frowardnes of his friends was not of ſo great force to caſt him downe, as the preſent fauour of God was to holde him vp.

Ierim. 31. 3
Ioh. 13. 1.

58. Inſtruction

Whereby we are taught to haue alwayes our greateſt affiance in Gods fauour, for though our fathers and our mothers, let alone our kinſ-men or allies, ſhould faile

faile vs and forſake vs; yet the Lord will gather vs vp. *They that truſt in the Lord ſhall be as mount Sion, which cannot be remoued, but remaineth for euer. Put not your truſt in Princes* (ſaith that godly Prince) *nor in the ſonne of man, for there is no helpe in him. Curſed be the man* (ſaith the Lord) *that truſteth in man, and maketh fleſh his arme, and withdraweth his heart from the Lord, for he ſhall be like the heath in the Wildernes, and ſhall not ſee when any good commeth, but ſhall inhabit the parched places in the Wildernes, in a ſalt land & not inhabited. But bleſſed be the man that truſteth in the Lord, & whoſe hope the Lord is, for he ſhall be as a tree planted by the water, which ſpreadeth out her rootes by the riuer, and ſhall not feele when the heate commeth, but her leafe ſhall be greene, and ſhall not care for the yeere of drought, neither ſhall*

Pſal. 27. 10 & 125. 1. & 146. 3

Ierem. 17. 5. 6. 7. 8.

ſhall ceaſe from yeelding fruit. Such a well rooted, greene, and faire branched tree was *Iacob*, who truſted in the Lord and not in man, and therefore when as man frowned on him God fauoured him, & bid him leaue his Vncle *Laban* and returne into his own land: Where he prõiſed to eſtabliſh him & his ſeede, & to make them in number as the duſt of the earth, and as the ſtars of the heauen. And ſuch was the care of the Lord for his ſeruant *Iacob* that when as after his departure he was purſued by his father in lawe *Laban*, God did admoniſh him by a dreame that he ſhould not ſpeake vnto *Iacob* ſo much as one euill word. Wherin all faithfull folkes are inſtructed to commit, and commend their wayes and eſtate vnto the gracious prouidence of God, who will both help

Gen 31.3. 13.17.18 24.

59. Inſtruction

help vs himſelfe, and hinder others from doing vs any harme.

Moreouer when as *Iacob* was in his iourney, and was greatly affrighted and troubled, becauſe of his brother *Eſau*, the Lord ſent his Angels to meete him, and to accompanie him for his preſeruation and ſafetie: accordirg to the ſaying of the Pſalmiſt, *The Angell of the Lord pitcheth round about all them that feare him, and deliuereth them. He ſhall giue his Angels charge ouer them to keepe them in all their wayes.* Thus we read that the Lord comforted *Hagar* by an Angel, when ſhe fled from her miſtris *Sara*, for vſing her roughly. Thus an Angel ſtayed *Abraham* at the Lords appointment, from ſacrificing his Sonne. Thus an Angel conducted *Eliezer Abrahams* ſeruant to finde a wife for *Iſack*.

Gen. 32.1. 2.3.4.5.6. 7.

Pſal 34.7. & 19.11.

Gen.16.7. to 15

Gen. 22. 11.12.

Gen. 24.7. 12.27.40

Iſack. Thus an Angell comforted
1 King. 19 *Elias* and nouriſhed him when as
5 6.7. he fled from *Iezebell.* Thus an Angell comforted and encouraged
Ioſh. 5.13 *Ioſhua* being about the beſieging
14.15. of *Ierico.* Thus an Angel appeared
Iudg 6.11. vnto *Gideon*, to appoint him to be
to 28. the ſauiour of Iſrael, out of the *Madianites* hands. Thus the Angel *Raphael* was ſent of God to guide
Tob 5. 6. *Tobias* in his wayes, and to proſper
& 11.14 his baſines. Thus the holy An-
15 18.19 gels deliuered the Apoſtles out
20. 21.22 of priſon, and another Angel
Act 12.7 ſhewed Saint *Paul* that none of
& 9 10 11 them with him in the Ship ſhould
12. periſh. Alſo the Angels miniſtred
& 27. 22. vnto our Sauiour *Chriſt* in the
24 Wildernes after his fourtie dayes
Mat 4.11. faſting. And another Angel com-
Luke. 22. forted him in the garden before
4.5. his apprehenſion. He might like-
Mat.29.24 wiſe haue had legiõs of Angels to
53. deliuer

deliuer him from the violence of the Iewes, but he would not. Also the Angels did tell the *Maries* and the reſt of the deuout women, the newes of our Sauiours reſurrection. In one word, as the Angels reioyce at the ſinners conuerſion, ſo are they appointed of God for the faithfuls protection, and conſolation; according to that ſaying of the Lord vnto his people: *Behold I ſend an Angel before thee to keepe thee in thy way, and to bring thee to the place which I haue prepared.* Finally, our Sauiour teacheth vs in the Goſpell, that the Angels are appointed of God to be gardians of little Children. *Iacob* prayed vnto the Lord to deliuer him from the hand of *Eſau*, and the Lord heard him, and in token that he ſhould ouercome his brothers anger, made his An-

Mat. 28. 5. 6.

Luk. 15. 7. 10.

Exod. 23. 20 23. & 32. 2

Mat. 18. 10

Gen. 32 9. 10. 11. 24. 25. 28.

gell to wreſtle with him, and in the wreſtling ſtrengthned *Iacob*, ſo that the Angell could not preuaile. Thereby giuing him to vnderſtand, that if an Angell was not able to vanquiſh him whenas God was on his ſide to ſtrengthen him, how much leſſe ſhould his brother being a mortall man be able to giue him the foile? And therefore the Angell ſaid vnto *Iacob*, thy name ſhalbe called *Iacob* no more, but *Iſraell*, becauſe thou haſt had power with God, thou ſhalt alſo preuaile with men. And

60 Inſtruction herein we are admoniſhed in the time of anguiſh, and aduerſity, but cheifely whenas we are in peril (by reaſon of great men) to haue our recourſe vnto God with *Iacob*, praying him to deliuer vs from the hands of our enemies that are ſtronger then wee. This hath all-

waies

waies beene the cuſtome of the men of God, namely of Godly *Dauid*. Lord how are mine aduerſaries increaſed? (ſaid this holy man when as he fled from his ſon *Abſalon*) *How many riſe againſt me? But thou Lord art a Buckler for me: my glory, and the lifter vp of mine head. I did call vnto the Lord with my voyce, and he heard me out of his holy mountaine, I laied me downe and ſlept, and roſe vp againe: for the Lord ſuſtained me. I would not be afraid for ten thouſand of the people that ſhould beſet me round about. O Lord ariſe, helpe me my God, for thou haſt ſmitten all mine enemies vpon the cheeke-bone: thou haſt broaken the teeth of the wicked.* The Lord was *Dauids* gard againſt the inſurrection of his Sonne, and likewiſe againſt the perſecution of *Saul*. God girded him with ſtrength and taught his hands to fight,

Pſal. 3. 1. 2. 4. 5. 6. 7.

Pſal. 18. 32 to 42.

fight, so that he not onely wounded his enemies that they were not able to rise, but also consumed them, for he beat them as small as the dust before the winde, and tread them flat as the clay in the street.

And as God consumed *Dauids* enemies, so he changed the hearts of *Iacobs* aduersaries. This great King of hearts softned *Esaus* heart in his brothers behalfe, for no sooner came he into his brothers sight and had done obeisance in humble manner before him, but as soone, God touched *Esaus* heart with a correspondent affection, so that he ran to meete him, and embraced him, and fell on his neck, and they wept for ioy out of a kinde tenderneſſe of heart. Thus *Esau* that once hated his brother mortally, now loued him exceedingly;

dingly; and he that once intended to kill him, now bleſſeth him; and he that once did baniſh and chaſe him away, now runneth to meete and to embrace him in his armes. In *Eſaus* demeanour we are taught to ouercome all carnall deſire of reuenge, though we haue power to be auenged on ſuch as haue either croſſed vs, or yet done vs any wrong. *Dearely beloued* (ſaith the Apoſtle) *auenge not your ſelues, but giue place vnto wrath, for it is written, Vengeance is mine: I wil repay, ſaith the Lord. Therefore if thine enemy hunger, feede him; if he thirſt, giue him drinke; for in ſo doing thou ſhalt heape coales of fire vpon his head. Be not ouercome of euill, but ouercome euill with goodnes.* Againe, in *Iacobs* humble behauiour towards his Brother (for it is ſaid that he bowed himſelfe ſeauen times to

61. Inſtruction

Rom. 12. 19. 20. 21.

the ground before his brother whome he called his Lord, and that he ſent him a preſent of his goods that he might finde fauour in his ſight:) In *Iacobs* humility, and curteſie, I ſay, the children of God are taught to vſe all the ordinary meanes of pacifying and appeaſing ſuch as we know to beare vs any euill will, whether by dooing of externall ſubmiſſion and obeiſance, or by vſing honorable and reuerent compellations in their behalfe, or yet by giuing or ſending them a preſent of ſuch goods as the Lord hath beſtowed vpon vs. The preſent that *Iacob* ſent vnto his brother *Eſau*, he calleth his bleſſing; inſinuating therby that as it was a bleſſing from God vnto him: ſo ſhould it be a bleſſing to his brother from God by *Iacobs* hands. And it is ve-

62. Inſtruction

rie

tie likely that the Lord bleſſed *Eſau* for *Iacobs* ſake, for being appeaſed towards his brother, and for vſing him ſo kindely as he did, as he likewiſe had bleſſed *Laban* for the ſame *Iacobs* ſake.

But the pietie and religion of *Iacob* is notable: *God* (ſaith he) *hath had mercie on me, and therefore haue I all things.* Firſt he acknowledgeth his children to be Gods gift, *they are the children* (quoth he to his brother) *whome God of his grace hath giuen thy ſeruant.* The like ſaid *Ioſeph* of his ſonnes to his father *Iacob.* Then his goods he acknowledgeth to haue them, and holde them of God. *I am not worthie* (ſaith this worthy man in his prayer vnto God) *of the leaſt of thy mercies, and all the truth, which thou haſt ſhewed vnto thy ſeruant: For with my ſtaffe came I ouer this Iorden, and now*

Gen. 33. 5 11

Gen 48. 8. 9

Gen. 32. 10

now haue I gotten two hands. He acknowledgeth Gods mercie and free fauour, and not his owne merite, or any worthynes flowing from his nature to be the fountaine of his good Fortune, and the wel-ſpring of all his wealth.

62. Inſtruction

In the which confeſſion and acknowledgement, all the children of God ought to imitate him. For God giueth to all, life and breath, and all good things, of his owne free grace in Chriſt Ieſus. And whatſoeuer worthines there is in vs, it is not of vs, but of him and from him, who hath called vs and tranſlated vs into the kingdome of his Sonne, and made vs partakers of his rich grace: *For our ſufficiencie is of God, and in him we liue, we moue and haue our being* ſaith Saint *Paul. Omne bonum Dei donum. Euery good*

Luk. 21. 36
Reuel. 3. 4.
Ephes. 4. 1.
2. Cor 3. 5.
Act 17 25. 28.

giuing

giuing (saith S. *Iames* another *Iacob*) *and euerie perfite gift is from aboue, and commeth downe from the father of lights.* Iam. 1.17

But *Iacob* thought it not enough to be religious in a priuate manner, but he would also make an outward demonstration of his pietie and faith in the sight of those amongst whome he liued, and that both for the edifying of men, and for the more celebrious glorifying of God. And therefore as soone as he had bought a parcell of ground in *Sehechem* to pitch a Tent vpon, he also set vp there an Alter, and called it the mightie God of Israel. The same was the pious practise of his religious forefathers, *Isack* and *Abraham*. *Iacob* by the erection of this Alter and by giuing it this name, would shew to the wholeworld in a most publike Gen. 33. 18.19.20.

publike and open manner, that he did confesse and professe that all his might, strength, power, prosperitie and hap, was the meere gift of God who loued him before he was borne. And herein we are taught, whensoeuer we do receiue at Gods hands any notable benefite and blessing spirituall or temporall, as of safetie, and prosperitie, that we endeuour by all meanes not onely to proue thankefull therefore in a priuate manner, but also to make as publike a demonstration of our thankfulnes as we possibly can, as by building or repairing of Churches, for the honour of God, or of hospitalls and almes houses for the help and relieue of the poore.

64 Instruction

Mat 5.16. Philip.2.15

Let your light so shine (saith our Sauiour) *before men, that they seeing your good workes may glorifie your father*

father which is in heauen. And therefore we see that deuoute *Dauid*, Psal. 22.22 25 & 116.12 13.14.17 18.19. saith not onely that he would praise God publikely in the midst of the congregation, but also that he would performe his vowes in the sight of them that feare him, euen in the presence of all his people.

Likewise when at the Lords appointment godly *Iacob* went to dwell in *Bethel*, there he also erected an Alter vnto God that appeared vnto him when as he fled from his brother *Esau*, and heard him in the day of his tribulation, and was with him in the way which he went. And not onely this, but he also commanded all those of his household to put away all strange Gods from them, and to cleanse themselues, and to change their garments. For Gen. 35.1. 2.3.4.5.

it

it doth appeare that there were ſome of his ſeruants which had beene brought vp in Idolatrie in the land of *Haran* where he had ſerued his vncle *Laban*. Who likewiſe him ſelfe was not free from that ſinne : as may appeare by that it is recorded how that *Rahel Labans* daughter, and *Iacobs* wife ſtole away her fathers Idoles, the which *Laban* calleth his Gods.

Gen. 31. 19.30.

65. Inſtruction

Wherein may be eſpied the great madnes and blindenes of men, in making vnto themſelues ſuch Gods as are not able to keepe themſelues from the ſtealing hands of theeues. *Their Idoles* (ſaith the Pſalmiſt) *are ſiluer and gold, euen the worke of mens hands :* they are golden Gods, made of gold, not able to make golde: made by men, not able to make a man: no nor yet the leaſt worme creeping vpon the

Pſal. 115. 4.5.6.7.8.

the earth: all which, the true God doth. They are dumbe Gods, for though they haue a mouth, they cannot ſpeake, much leſſe are they able to make the dumbe to ſpeake. They are blinde Gods, for though they haue eyes, yet they cannot ſee, much leſſe are they able to make the blinde to ſee. They are deafe Gods, for though they haue eares, yet can they not heare, much leſſe are they able to make the deafe to heare. They are ſenſeles & dead Gods, for though they haue noſes, yet they cannot ſmell, though they haue hands, yet can they not touch, though they haue feete, yet can they not walke, though they haue a throte, yet make they no ſound: and in one word, though they haue the whole lineaments of a man, yet haue they no ſparkle of the life of man: how much

much lesse haue they of the life of the euerliuing God? *They that make them are like vnto them : so are all that trust in them.* Euen more senseles and blockish then stockes or stones. And therefore the Lord by his Prophet promiseth to confound these shop-gods of stone and timber, and these forge-gods of golde and siluer; euen all these vaine hand-made Gods, together with the fond and fooliſh God-makers.

Isai. 44.9. 10.11.12. 13.14.15 16.17.18. 19.20.

Thus in the person of *Iacob* are all maisters of families taught to take care, that the onely true God be acknowledged and worshiped of their whole household. For it is a verie hard thing me thinketh that the man that worshipeth a false God, should proue a true seruant in his maisters behalfe. It ought then to be their chiefe care

to

to see that their seruants be such as serue God, and feare him, by the meanes both of a pious and christian profession, and of a vertuous and honest conuersasion. For if they feare God sincerely, it can not be but they wil serue their masters likewise for Gods sake, and in him, conscionably & carefully. Thus the Lord who loued *Iacob* before he was borne, was feared, loued and honoured of *Iacob* after he was borne: and not onely of him, but also of his whole household. And therfore the Lord not onely honoured him with his presence in appearing vnto him, & blessing him, but he also blessed his seede for his sake. *I am God all sufficient* (saith the Lord vnto his seruant) *grow and multiply, a nation and a multitude of nations shall spring of thee, and kings shall come out of thy loynes.* Gen. 35.9. 13.15.22.

loynes. Also I will giue thee the land which I gaue to Abraham and Isack, euen vnto thee and thy seed after thee. The Lord blessed him likewise with a great issue, and gaue him twelue Sonnes, for whose vertuous education he was exceeding carefull. For he tooke order that they should not spend their young yeeres in idlenes, but should be occupied about cattel euen from their child-hood. And as he did with great diligence incourage them to vertue, so did he not faile to correct them, and sharply reproue them when as they did offend, or fall into any vice: as he did *Reuben* for his vncleannes, & *Simeon* and *Leui* with the rest of their brethren for their reuenge wrought vpon the *Shechemites* for *Shechems* deflowring of their sister *Dinah*.

Gen. 34. 1. 7. 25. 26. 37. 28. 29. 30. 31. & 35. 22. & 49. 4. 5. 6. 7.

And

And heerein are all fathers and mothers taught, to be verie watchfull and carefull for the vertuous education and honeſt conuerſation of their children.

Thus we read how that *Abraham* commanded his children to keepe the way of the Lord. And how that *Moſes* did exhort the people of *Iſraell* to teach their children, how they ought to vnderſtand and keepe Gods ordinances: and becauſe that *Eli* the high Prieſt and Iudge of *Iſraell* did not correct his ſonnes more ſharply then he did for their ſinne; and tooke not ſo great paines as he ought to reclaime them from their lewde and wicked waies, therefore the Lord ſaid thus vnto *Eli*. *Behould the daies come that I will cut off thine arme and the arme of thy fathers houſe, that there ſhall not be an*

Gen. 18. 19

Deut. 4. 9 14. 20. & 32. 46.

1. Sam. 22. 31. 32 33. 34

old man in thine house for euer. And this shall be a signe vnto thee, that shall come vpon thy two sonnes Hophni, *and* Phinehas: *in one day they shall both die.* And afterward the Lord shewed *Samuel* what should become of *Eli* and his house. *I will* 1. Sam. 3. 11. 12. 13. 14. *iudge his house for euer, for the iniquity which he knoweth, because his sonnes ran into a slander and he staied them not.* And behold the issue of the Lords commination and threatning! In one day *Elies* two 1. Sam. 4. 11. 17. 18. 19. 20. 21. 22. insolent sonnes were slaine of the Philistims in the field. And old *Eli* hearing of his sonnes death, and of the taking of the Arke of God (the tidings whereof grieued him most) fell from his seate backwards by the side of the gate, so that his neck brake, and he died. Besides that which befell vnto his daughter in law, who no sooner heard

heard the report that the Arke of God was taken, and that her father in law and her husband were dead, but ſhe was ſtricken with ſuch a ſorrow, that ſhe trauailed before her time, and died when as ſhe had named the childe *Ichabod*, ſaying, *The glory is departed from Iſraell; for the Arke of God is taken.* So great is the anger of God againſt Parents for their negligence in correcting and directing their children as they ought; and therefore wiſe *Salomon* doth double and treble his admonitions and exhortations to Parents, that they neglect not this great duty. *He that ſpareth his rodd, hateth his ſon: but he that loueth him chaſteneth him betime. Chaſten thy ſonne while there is yet hope, and let not thy ſoule ſpare for his murmuring. Fooliſhnes is bound in the heart of a childe, but the* Pro 13.24 & 19.18. & 22.15. & 23.13. & 29.15.

rodd of correction shall driue it away from him, withhould not therefore correction from the childe. for if thou smite him with the rodd, he shall not die. The rodd and correction giue wisdome, but a childe set at liberty maketh his mother ashamed. The summe of all is this, that the rodd hath a certaine efficacy to driue away fooliſhnes and fondnes out of the heads of children, and to driue in wiſedome and vertue into their hearts. And that if the father ſmite his childes body with the birchen rod of temporal correctiõ, Sathan ſhall not ſmite his ſoule with the bruiſing yron rod of eternall deſtruction. To the ſame purpoſe *Ieſus* the ſonne of *Sirach* in his wiſedome exhorteth Parents not to bring vp their children delicately and wantonly, nor to giue them too much liberty, nor yet to with-

withhould from them due correction. *He that loueth his ſonne* (ſaith he) *cauſeth him oft to feele the rodd, that he may haue ioy of him in the end. He that chaſtiſeth his ſonne ſhall haue ioy in him, and ſhall reioyce of him among his acquaintance. He that teacheth his ſonne, grieueth the enemie, and before his friends he ſhall reioyce of him. Though his father die, yet is he as though he were not dead: for he hath left one behinde him that is like him. In his life he ſaw him, and had ioy in him, and was not ſorie in his death, neither was he aſhamed before his enemies. He left behinde him an auenger againſt his enemies, & one that ſhould ſhew fauour vnto his friends. He that flattereth his ſonne bindeth vp his wounds, and his heart is greiued at euery crie. An vntamed horſe will be ſtubborne, and a wanton childe will be wilfull. If thou bring vp thy ſonne delicately,*

Eccleſ. 30. 1.2.3.4.5. 6.7.8.9.10 11.12.13.

licately, he shall make thee afraid: and if thou play with him, he shall bring thee to heauinesse. Laugh not with him lest thou be sorry with him: and lest thou gnash thy teeth in the end. Giue him not liberty in his youth, and wink not at his folly. Bow downe his necke while he is yong, and beate him on the sides while he is a childe, least he wax stubborne & be disobedient vnto thee, and so bring sorrow vnto thine heart: chastise thy child, and be diligent therein, least his shame grieue thee. And the same wise man in another place, as he exhorteth the childe to honour his father with his whole heart, and not to forget the sorrowes of his mother, but to remember that he was borne of them, and that he cannot recompence them the things that they haue done for him: So he aduiseth parents to instruct their children,

Eccles. 7. 23. 24. 5. 11. 27. 8.

dren, and to holde their necke from their youth: to keepe their daughters bodie, and not to shew their face cheerefull towards them, and to marry them to men of vnderstanding. Finally (saith the wise man) *if children liue honestly, they shall put away the shame of their parents: But if children be proud with hautines and foolishnes, they defile the nobility of their kindred.* Eccles. 22. 3 9.

Thus we see then the great verme of the rod in a discreet parents hand. *Moses* Rod lifted vp, deuided the waters, & made dry ground to appeare in the mides of the Sea, to giue the children of Israel passage to the land of Canaan. And the fathers or mothers rod being lifted vpontheir children, will be a meanes to deuide the waters of the waywardnes & wantonnes of their yong yeares, & to ca'me the raging Exo 14 16 21.22.

ging sea of their vnruly passions, and fleshly afflictions. Whereby their soule may walke as it were on drie ground securely, and safely, without any impediment towardes the land of the heauenly
Exod.17.5 *Canaan*. And as *Moses* rod brought forth water out of the hard Rocke being smitten therewith: so shall the parents rod not onely bring forth of the rockie nature of their children, the teares of Lamentation; but also turne the stonie hardnes and obstinatenes of their stubborne inclination, into the streamie softnes of a docible disposition. The Rod or tree which
Exod 15.23.24.25. *Moses* did cast into the waters of Marah, made the bitter water sweete. And the rod of Correction will turne the bitternes of the childes nature into the sweetnes of a dutifull behauiour. Finally,

as

as *Aarons* rod budded, & brought forth blossomes and beare ripe Almonds: So the teaching Rod (for *Aaron* signifieth a teacher) of fathers, mothers and Schoolmaisters, will make children to bring forth the buddes and blossoms of an hopefull behauiour in their yong yeeres; and to beare the ripe Almonds of honest and religious actions in their riper yeeres. Num. 17. 8

Let not Parents then spare the rod; for the rod vsed with discretion, is a meanes to bring children vnto God. I say, with discretion; because Parents and preceptors must not kill children with cruelry, but correct thē with lenity: they must not ouercharge them rudely with the blowes of indignation; but chasten them ruthfully with the stripes of compassion. In one word, corrections must

must not serue for the destruction of the body, but for the instruction of the Soule. And if it chance that a child be of so gentle & generous a disposition that he may be reclaimed or wonne with faire perswasions, and gentle enducements and allurements, then were it but meere madnes to vse any roughnes or austere sharpnes in his behalfe: And therfore as children must harken diligently vnto the exhortation of the Apostle;

Ephes. 6. 1. 2. 3. 4. *Children obey your parents in the Lord: For this is right; honour thy father and thy mother (which is the first commandement with promise) that it may be well with thee, and that thou maist liue long on the earth.* So must parents listen vnto the admonition of the same Apostle thus, *and yee fathers prouoke not your children to wrath: but bring them vp*

in

in instruction and information of the Lord.

Neither must they faile to bring them vp in some lawfull calling, and rather in some mechanicall trade and manuall occupation, then that they should liue idle: for so did *Iacob* bring vp his Sons. So that when as *Pharao* said vnto them, *What is your trade?* they answered the king, *Thy seruants are* Gen 47.3.
sheep-heards, both we and our fathers. Prouer.27.
Be diligent to know the state of thy 23.24.25
flocke, (saith *Salomon*) *and take heede* 26.27.
to the heardes, for riches remaine not alwayes, nor the crowne from generation to generation. The hay discouereth it selfe, and the grasse appeareth, and the hearbes of the mountaines are gathered. The Lambes are for thy cloathing, and the Goates are the price of the field. And let the milke of the Goates be sufficient for thy foode, for the

the foode of thy familie, and for the vſtenance of thy maides. Hate not la-
Eccleſ.7.15 22. *borious worke* (ſaith *Ieſus* the Sonne of *Sirach*) *neither the husbandrie which the moſt high hath created. And if thou haue cattell, looke well to them.* Neither let a man be aſhamed of a mechanicall trade, for we ſee
Mat.13.55 Mar. 6.3. Luk.2.51. that *Ioſeph* the husband of *Marie*, and *Ieſus* the Sonne of *Marie*, yea,
Mat.4.18. 19.20.21. & 8.13.14. Luk.4.45 Act. 18.1. 2.3. the Sonne of God diſdained not to play the Carpenter. And the Apoſtles were fiſher-men, and St. *Paul* was a maker of Tents. And it
Exod.28.3 & 31.2.3. 4.5.6. & 35.30. 31.32.33. 34.35. is recorded of *Bezaleel* and *Aholeab* two Tradeſ-men that God gaue them much knowledge in mechanicall things, euen filled them with an excellent ſpirit of wiſdome, vnderſtanding, and knowledge in all work-manſhip, to worke curiouſly in gold, ſiluer, braſſe, in grauing, and ſetting of ſtones,

ſtones, in hewing and caruing of wood, in working of broydred and needle worke in blue Silke, in Purple, in Scarlet, and in fine linnen: finally in weauing and working of all manner of curious work man-ſhip. Let no man I ſay then be aſhamed of a mechanicall Trade or craft, ſeeing it is a gift of Gods ſpirit, and that (as *Siracides* ſaith) *in the hands of the crafts-man ſhall the workes be commended.* Eccleſ. 9.19

Moreouer, the Lord bleſſed *Iacob* with abundance of ſubſtance and ſtore; with cattell, Sheepe, Beeues, Camels, and Aſſes in great number, as he had done his father *Abraham* and *Iſack* before. Gen 36.7. Gen. 41. & 45. & 46. & 47.

And in the time of the great and long famine of ſeauen yeeres that was throughout the world, God prouided for *Iacob and his houſhould* by the hand of *Ioſeph* his ſonne, whom

whome the Lord vnwitting his father & brethren, had preferred to be ruler ouer all *Egipt* next vnder the King. Thus the holy man as he was bleſſed of God for his godly liuing, and ſpent his daies in bleſſing of God: So he ended them in bleſſing of God, and in bleſſing of his children in the name of God. Teaching by his example all fathers and mothers, liuing and dying, to doe the like in the behalfe of their children; and that they teach them to know and acknowledge that all bleſſednes both ſpirituall and temporall, is the fruite and effect of Gods bleſſing of them: and that therefore the praiſe of our whole happines muſt be aſcribed vnto God: euen vnto him who (as *Ieſus* the Sonne of *Sirach* ſpeaketh in *Iacobs* praiſe) *cauſed the bleſſing*

68. Inſtruction

Eccle. 44. 23.24.

of

of all men to reſt vpon the head of Iacob, and made himſelfe knowen by his bleſſings and gaue him an heritage, and deuided his portions, and parted them amongſt the twelue tribes.